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"LIBERTY, HOLINESS, LOVE"

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For the Register.

THE SUNDAY SCHOOL MEETING AT WESTON.

The Semi Annual Meeting of the Middlesex Sunday School Society, was recently held at Weston, in Rev. Dr. Field's Church. The day of the meeting was a fine autumnal day, clear and cool, gladdening the hearts of many, who had looked forward with high anticipations to this occasion. A large number of the members of the association, and of the friends of Sunday schools, assembled from the different towns,—not a few from Cambridge and Brighton, and some from Lowell and Boston. The chair was taken by the President, Hon. Samuel Chandler of Lexington. The exercises of the day were opened with prayer by Rev. Mr. Frost of Concord, and the reading of the Secretary's annual report by Rev. Mr. Dorr of East Lexington. In this report was embodied a large amount of valuable suggestion and experience from the different superintendants of schools connected with the society. Certain questions had been addressed by the Secretary to the different schools, and the replies were full and highly interesting. These added very much to the interest of the report, and of the proceedings of the day. The Secretary summed up the results of enquiries in a clear and perspicuous manner, and laid before the meeting abundant materials for discussion, and encouragement and assistance in the work of Sunday School instruction and management.

The discussion was opened by Mr. Frost, who was called upon by the president, to report the proceedings of a committee heretofore appointed on the subject of Sunday School manuals for quite young children. He stated that he had given his views at a previous meeting, as to what such a manual should be. He had not prepared one—but proposed to attend to it the ensuing winter. In further prosecuting his remarks, he spoke of a lecture which he had recently heard from an eminent naturalist, exhibiting much power and beauty of sentiment, and deep piety, while describing things which we are accustomed to pass by unheeded. He felt that the example of the deep and earnest enthusiasm of this man, was valuable to the Sunday School teacher. If the naturalist could go into such a subject with so much earnestness and power, how great should be our interest where we have the immortal soul to study and to teach! He gained his wonderful influence over his hearers by his continued study of his subject for nearly forty years, sitting at every gate of knowledge, waiting patiently to receive it.

Hon. Samuel Hoar of Concord, from a committee on a manual of the Evidences of Christianity,—had also given his views at a previous meeting. He expected not to write a manual—would leave that for his learned friends of the clergy—but had given attention to the subject, and the result was, that he considered no manual on that subject to be needed. If you would impress a practical conviction of the Evidences of Christianity on the young child, show him the system of its author in the New Testament. There is such a perfect harmony between Christianity and the nature of things as to convince every one of the source from which it came.—Write as many systems and manuals as possible, still you do not accomplish anything unless you go to Christ's own book; and if you go there, the work is done. Mr. H. called attention to the subject, alluded to in the report, of apprehension of injury to moral and religious culture from the exclusive culture of the intellect in our systems of education. He thought the question had been misapprehended. That there is omission and neglect, all admit. But complaint is not made of too great intellectual culture. That cannot be. He alluded to La Place the mathematician and astronomer, and to Mr. Gallatin's testimony respecting him. La Place was atheistical, not from great intellectual culture, but from a monstrous developement. It is not the over culture of the intellect that is to be feared, but the abstracting for intellectual culture the time that should be given to moral, and to all that inspires a true life. We need more men like Mr. Warren, the late president of this society, who became what he was, from early religious influences. He must have had an excellent mother. More attention ought to be given to the subject of religious education. We don't want Girard Colleges to keep out religious instruction. The laws of the state on the subject can be fulfilled without exciting sectarian feelings.

Rev. Mr. Muzzey of Cambridge, from a committee on a manual upon the life and teaching of Christ, had thought much upon the subject, which had taken different aspects to his mind at different times. We had at last concluded that such a manual was not needed. Teachers are more and more satisfied with the New Testament, and especially the Gospels. All agreed upon these. The difficulty is, we do not penetrate the Gospels. They ought to be perused and reperused, till we enter into their very spirit. And teachers need inward experience. He objected to the example of the scientific lecturer as applicable to the Sunday School Teacher. We do not teach Natural History and Religion in the same way. Only inward experience, and reading the Bible with that experience can fit us for this latter work. He had seen lamentable effects from the use of manuals, when they had been relied on too much, and the instruction in the class confined to mere question and answer. This was fatal to the objects of religious instruction. He had rather take an ignorant teacher, if pure in heart, and of inward experience, than the reverse. If manuals were swept away, teachers would do better. They would lean upon themselves, Day schools present too great stimulation to the intellect, and Sunday Schools ought not to increase the evil by the use of manuals. Conversation out of a pure heart will advance a child in the truth.

The discussion was here suspended to allow time for choosing the officers of the Society for the year ensuing, after which the meeting adjourned to partake of an entertainment elegantly served up in the new Town Hall by the ladies of Weston.

In the afternoon the meeting assembled again, and listened to a discourse from Rev. Mr. Barry of Lowell, from Isaiah 40: 11, on the insufficiency of Public Schools for Religious Instruction.

After the sermon, the discussion was resumed. Rev. Mr. Thurston of Billerica thought, with the Hon. gentleman from Concord, that there had been, in some minds, a misapprehension of the subject of inquiry, sent out by the Secretary, respecting the feat, often expressed, of injury to the moral and religious education of the young from the disproportionate attention bestowed on the intellect in our public day schools. He thought such apprehension but too well founded. He had seen the evil effects of this crowding the intellect to the neglect of the moral nature. In our large cities especially, this evil was more pressing than in the country, where our schools were smaller, and the stimulus to the intellect not so unintermitting. He referred to cases where the physical health had been injured by devotion to intellectual culture to the neglect of the physical, and thought it was fair to argue by analogy that a like injury resulted to the moral nature from its neglect and the constant strain of the intellectual powers. We could not doubt the fact, when we had instances of monstrous developments, and the moral nature was overlaid. All right education needed to be based upon religion. And the influence of the Teacher was felt not only in lessons of direct precepts, but through his character and his life, as exhibited in the schoolroom and abroad. He thought this association should not undervalue the danger of neglect of religious education.

Mr. Dorr explained the occasion of the enquiry made by the Secretary on this subject. He assented to what had been expressed here, but thought there had been exaggeration used in the community with regard to it.

Rev. Mr. HILL of Waltham was decidedly of opinion that intellectual culture would not injure the moral nature. It might injure the physical, and so indirectly the moral by causing irritability. The moral nature cannot be taught as the intellect an, at set times. It must be by action and by the life. No Teacher can make a child love God, or its fellows. Place its fellows before it in their real character, and it would love them. Place the works of God before it, and it would love Him. This cannot be done in schools. To remedy the evil of which we complain, there must be a change in the parents. The evil originates with them in the first months of the child's life. It should be consecrated to God from the womb. Parents are wont to leave the child to go on as it may for five years, and then begin the fight with evil inclinations and habits. Five years settle the character. Parents don't begin soon enough. We want a higher state of the parents.

Mr. Bangs of Cambridge, made some spirited remarks, and alluded to incidents in his experience. He objected to Mr. Muzzey's idea of urging the child to commit passages of scripture to memory.

Mr. Muzzey explained. He wished to avoid making the Bible repulsive. Truth should be made agreeable. There should not be coercion.

Mr. Frost wished to present the other side of the subject of manuals. They are necessary. Much instruction is needed—a system of Theology, and of Ethics. The "religious fool" which had been spoken of, was well enough as regards himself, but more dangerous to others than the "learned knave." He opposed the idea of making everything pleasant to a child. Tell the child to do the thing, if it is not pleasant. Here has been the difficulty in Common Schools and in Sunday Schools. The question should never be heard, "If duty is pleasant." Parents should take it for granted that it is so, and it will be so. But if it be against the inclinations of the child, still he must do it, and so make it pleasant. It is the nature of virtue to overcome wrong inclinations implanted in the child. Parents say they cannot inflict so much pain. But this is not Christian wisdom. The first thing to be taught to a child, is, that the mere wish to do, or not to do anything, is no reason for or against it. Self denial must be the rule.

Rev Mr. Barry paid a tribute of respect to the memory of Mr. Warren, who had been one of the past officers of this Society, and who has recently deceased. He spoke of his purity, his integrity, and of his devotion for fourteen years to the duties of Superintendant of a Sunday School in Lowell. In the midst of his many and responsible occupations of business, he never went to the Sunday School without preparation.

On motion of Rev. Mr. Whitney of Brighton, thanks were voted to the ladies and friends in Weston for their hospitality, and the cheering reception which had been given to the Society.

A vote of thanks was also passed to Rev Mr. Barry for his very appropriate discourse. The meeting was closed by singing the 33d Hymn, and by prayer offered by Rev. Mr. Whitney. The different schools connected with the Society were represented by 213 delegates.

Thus passed one of the most pleasant and useful of the meetings of this valuable association.

T.

THE CHOLERA IN TURKEY.

IMPORTANT FACTS IN ITS TREATMENT.

Rev. H. G. O. Dwight, the highly useful American Missionary at Constantinople, has addressed to the New York Observer a letter upon the subject of the cholera. It is very valuable and interesting independently of any anticipation of the arrival of the dread scourge in this Country.

CONSTANTINOPLE, *Aug.* 27, 1848.

MESSRS EDITORS: The cholera is still making dreadful ravages in various parts of Turkey, as well as in some portions of Europe. Mysterious disease! that stretches its gigantic arms from the Red to the White Sea, and at the same moment of time, kills, as in a moment, its hundreds and thousands in Cairo, in Constantinople, and in Petersburg! And thus it moves onward and onward, toward the west, awakening the most gloomy forebodings in nations and countries yet unreached, while it leaves desolation and sorrow behind! Quarantines, and milito-sanitary *cordons* are instituted in vain. They have again and again been proved to be most perfectly useless in staying the march of this dreadful pestilence. No quarantines nor disinfecting agents can be of any avail, unless you can adopt means so general and powerful as to change the character of the whole atmosphere around us. There can scarcely be a doubt that the Asiatic Cholera as it is called, depends upon a specific cause, and that that cause is in the atmosphere. Recent observations seem to show that the electric or magnetic fluid has something to do with it. This is a point upon which some light may be thrown in America, should the disease invade that country as now seems most probable; for the electric telegraphs in operation there are more numerous than in any other country in the world; and if, as has been asserted in Europe, the cholera atmosphere affects these instruments, the fact must surely be observed in America.

The cholera has now existed in the city of Constantinople for nearly one entire year; though much of the time it has been of a mild type, and limited in extent. Within the last month, however, it has shown more malignancy than at any former period, and during one week nearly all who were attacked, died. The number of deaths in the city, from cholera alone, during that week, was reported at 1,100. At the same time the disease has been raging at Broosa, Nicomedia, Adabara Magnesia, Urntab, Aleppo, and various other places in the interior. Trebizond was dreadfully visited a year ago, and now the disease has returned with such violence as to drive almost every body from the city that had the means of fleeing. It has just begun its ravages at Smyrna, where it is to be feared it will be particularly severe. As I have intimated, this scourge of the human race is moving westward. It will doubtless by and by be heard of in France and England, and then it will cross the Atlantic, as before, to perform its direful mission in America.

My principal object in introducing the subject into this letter, is, to communicate some facts concerning its treatment, which have been learned by experience in this part of the world, and which, though they may not be new to professional men in America, may tend to corroborate what they have already observed and heard on the subject, while those of your readers who are not versed in medical science, may have their minds quieted somewhat, in knowing that there are precautions which, under God, will in most cases secure safety, even in the midst of the greatest exposures.

The Asiatic cholera, which, when fairly seated, is one of the most unmanageable of all diseases—despising all human art and skill, and mocking all the assiduities of friendship in almost all cases, *begins* with a *mild diarrhea*, which in that stage is most readily cured. True, where the cholera is raging we are constantly hearing of persons who arose well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the first attack of the disease is the *collapse*, from which recovery is rare. But I can say with truth that in every instance of these sudden deaths of cholera, in which I have been able to investigate the circumstances, I have found that the individual *had been laboring under diarrhea for some days previous*. Generally this is so slight as not to be much noticed; it is attended with no pains, and no sickness of stomach, perhaps, and gives the person no particular inconvenience. But it is this very diarrhea which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in every instance, to stop even the slightest diarrhea immediately. For this we have a remedy always at hand. Opium, in some form or other, must be used immediately, and without fear.—In the form of laudanum, perhaps it may be used most conveniently. At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give *immediate notice*, if attacked with diarrhea. In mild cases *six drops* of laudanum for an adult will be sufficient to check the disease. The dose should be repeated every four hours, until the diarrhea is stopped. This is a most important direction. In severe cases of diarrhea a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of *checking the diarrhea* is not produced. I have been called to prescribe in a great multitude of cases of cholera, in this incipient stage, and I have found every one of them to yield to this medicine.—The prescription is one which our brother, Doctor Smith, left with his brethren in Turkey, in anticipation of the cholera, when he was returning to America; and by the blessing of God I do believe it has saved thousands of lives. Our native brethren in Nicomedia and Broosa having been instructed on the subject by Dr. Smith, have been exceedingly useful as instruments of checking the disease in a great multitude of cases. Many even of their worst enemies among the Armenians have flocked to them for this medicine, and having proved its virtues have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and tendency to cramps, and coldness in the extremities, a mixture of equal parts of *Laudanum*, *Tincture of Rhubarb* and *Tincture of Camphor*. Of this, *eighteen* drops may be given for an adult at a dose in mild cases, to be increased according to circumstances. Of all epidemic or contagious diseases, none excites more general alarm, than the malignant cholera, and yet I know of none that gives more timely premonitions of its approach, and that is so perfectly under human control, (so to speak) as this is in its early stage.

Of course, when there is a tendency to diarrhea in cholera times, the strictest attention should be paid to diet, and fruits and crude vegetables should be avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances has been found quite injurious. A person who is well should continue to eat very much as he has been accustomed to, except that most people eat *too much*, as a general rule, and except that fruits and certain vegetables which at other times would be harmless, under the cholera atmosphere are apt to produce diarrhea.

I will close my communication by giving some particulars of two or three cases, of many that have come under my own observation, to illustrate what I have said above. I was awakened one night about midnight by two of my own children—one 15 and the other 13 years of age. They had both been suddenly attacked with diarrhea and vomiting, accompanied with the severest pains, amounting almost to cramps in the stomach. The cholera was prevailing around, and, of course, I had the greatest reason for apprehension that this was a sudden attack of this disease. I administered immediately full doses of the mixture mentioned above, repeating it every two hours as long as the symptoms continued urgent. I gave also the oil of peppermint, and repeatedly applied the spirit of Camphor, with friction to the region of the stomach. The next day they were both well again, excepting of course some debility from the preceding night's attack. They had both eaten freely the day before of a dish of stringed beans, and I remarked that each upward evacuation of the stomach, brought with it some of these beans, in precisely the same state in which they had been eaten twelve hours before.

A European merchant of my acquaintance residing in Galata, arose one morning, and took a sea bath, as he was accustomed to do. He then attended to various matters of business, which required him to walk several miles back and forth in this city. He returned to his lodgings quite ill sometime in the forenoon, and before night of the same day he was a corpse, having died of a most violent attack of the cholera!—This case was reported as one of death almost on the very first attack, but I ascertained on enquiry, that this individual had been suffering with diarrhea for eight or ten days previous!

A Protestant American was very violently attacked one night, with what his physician called "the most awful case of cholera he had ever witnessed." He died within twenty-four hours! The facts concerning the case however are these. He had had a similar attack two or three weeks previous, and had been cured, by the blessing of God on the remedies mentioned above. The day before his second attack, while he was still weak from the first, he walked many miles and became very much fatigued, and certain circumstances had also very much agitated his mind. He ate a hearty meal in the evening, partly of beans and meat, which no doubt was the immediate cause of the attack; and after the diarrhea commenced, nothing was done to check it for several hours, and when at last a physician was called it was too late!

Fain would I hope that our beloved country may be saved from the ravages of this scourge; but this can hardly be expected. It will probably come, and come to many, "as a thief in the night;" although the warning has been long and loud. The class of people among whom it makes its greatest desolations, are those who use habitually the intoxicating cup. I don't know that even the strictest attention to the rules I have given above, will avail to save the drunkard, when he is once attacked. When the seeds of this disease are cast into such a man's system, it is like striking fire into a box of tinder. The whole internal coatings of his stomach, besides other vital organs, are already diseased, and he is a subject of which the cholera will make very short work. It makes one shudder to think how many drunkards will be suddenly ushered into eternity, by this dire disease!

Many who are esteemed temperate in these habits, will also fall. God designs this as a scourge upon the nations; and let it be our prayer that the nations may be led thereby to repentance. Of how many sins is our own nation guilty before God! and how little is thought of them, and felt for them, and how rarely are they confessed! Let us imitate the godly Ezra and Nehemiah in confessing not only our own sins, but the sins of our people—of our whole country, and like them, let us plead with God for his pardoning mercies and that He will avert this threatened wrath from us.

I am happy to add that in some parts of Turkey, where the gospel is preached, the visitation of the cholera has been attended with the happiest spiritual results. Some who were dead in trespasses and sins have been awakened thereby; some enemies have been made friends; and the Holy Spirit is now evidently striving with the hearts of some who have heretofore shown the most stupid unconcern, in regard to the things of eternity. May such fruits abound more and more, through the workings of God's mighty power. I remain, Gentlemen,

very sincerely yours,
H. G. O. DWIGHT.

REV. DR. GILLETT.

[Our readers have been made somewhat acquainted with this good man. The following editorial from the Christian Mirror will increase their reverence and esteem for him, and purify the affections and aims through the contemplation of so much Christian excellence, and so useful a life.]

We say nothing which will not be universally admitted, when we assert, that Dr. Gillet has left behind him no man, who has had so long continued and important an agency in advancing the cause of religion in Maine, as that which he exerted; none, certainly, in the congregational denomination. His position was a central one. He was long the only minister of Hallowell, having been ordained there in the latter part of the last century, when the town had hardly passed from its infant state. He was one of the founders of the Maine Missionary Society, and for almost forty years its Secretary; and, we believe, that number of its Reports emanated from his pen; and they will bear a most honorable comparison with any papers of their kind, by whomsoever drawn up. They have been listened to, from year to year, as the richest part of the entertainment furished at the religious anniversaries of Maine. The very last he wrote, which was presented in June of the present year, was heard with even increased admiration for its fitness and beauty, its nice tact and felicitous strokes, its power to seize hold of the sensibilities, and gain over the convictions of his hearers.

There was nothing in his spirit or manner, forth-putting or obtrusive; and hence his influence was liable to be greatly under-estimated by his younger brethren. Those only saw its extent, who had closely watched it, or long co-operated with him in his important work. He *won* his way to influence; never attempting to gain an object by *force*. We doubt not that the Maine Missionary Society is more indebted to his personal qualities and bland manners, for the universality and constancy of the patronage shown it, than was ever suspected. His Christian good nature prevented him from saying a harsh thing. He would plead heartily and effectively for his beloved Society, but mingle no word of reproach with his argument. The good people of our State loved to be dunned by him, he performed the office in such good temper, and with such kindness of feeling towards them. There have been times, when the Society was in danger of serious embarrassment, and had a dark prospect before it; but this never drove him to extravagance or despair. He was always hopeful and trustful, and always saw the clouds break away, and the bright day shine again.

Dr. Gillett succeeded in securing the good wishes and co-operation of the intelligent and moral men, who had no connection with the church. The most worldly men should be encouraged and even solicited to engage in every benevolent and christian enterprise, because they not only do good to others, but are more likely to receive spiritual good themselves.

We have had occasion to know something of the happy effect produced by his published letters, in this paper, on a worthy and important class of men, not professedly pious, but deeply interested for the intelligence and moral welfare of our community, and capable of appreciating the influence of the Maine Missionary Society on these important interests. He has conciliated to the Society, without knowing it, the good will and benefactions of some professional men, who did not fully sympathise in the scheme of doctrines which he embraced and loved. But they were friends to sound morals, to religious order, to the observance of the Sabbath, and knew, as every observing and reflecting man must, the connection between Sabbath day instructions, and the general intelligence and welfare of the community.

COMPENSATION.—POSSESSION AND USE.

We know of Assyria, of Egypt, of Rome, of Greece, of England; of geography, astronomy, hemistry; of poets and painters, and of hundreds of private friends. Oh, what a rolling snowball did we think we were gathering up, as we came along!—Where are they all now! I do not see the train is any longer than it was in childhood. You have lost something for everything you have gained. As you gain new particles, others fall off. It is a law of nature, that you should keep no more than you use.—The man is not to be rich by having anything superfluous, but what is useful to him. Men want everything. They are made all hooks and eyes, and put the universe under tax. As man gains, he makes more demands. I never saw a man who was rich enough, or so rich as he ought to be. You must give him lands, and courts, and kings, and earths, and astronomies, and the freedom of the whole city of God. A man truly conversant with wrong, sees a remedy, and learns that every wall has a gate. Every truth is universally applicable. There is a relation between everything in nature and in human life. In the minute as in the enlarged, Nature is the same; and, in learning one of her truths, you may learn all. [Emerson.

DR. CHANNING'S RULES FOR SELF DISCIPLINE.

[From his Memoirs by W. H. Channing.]

"Let me meditate on such subjects, and among such scenes and society, as shall humble me, raise me above human opinion, deliver me from envy, dispose me to receive reproof, and make me active."

"Never *talk* of pains, sicknesses, complaints, &c."

"Review every action, after performing it; consider from what principle it proceeded, and ask forgiveness for whatever sin has mingled in it."

"Let me not waste the day in meditation on myself, but be vigorous for some end, and every evening search deeply into my heart."

"Let me, when in society with those who differ from me, feel the importance of sincerity and independence. Let me consider that virtue is infinitely more important than their good opinion. Let me leave to God the impression which I make, when I frankly express feelings and opinions. Let me remember, that ultimately the friendship of the good will be secured by the discharge of duty."

"In conversation, let me feel that I shall gain more by candor than by victory."

"Let me cherish frankness by thinking of the nobleness of the quality. Restraint prevents expressions of affection, makes society painful, chills the heart."

"Let me place duty on the ground of privilege, and consider every opportunity of employing time usefully a favor; and ask only, *what is duty?* in every state."

"Let me decide upon the quantity and extent of any pleasure which is right, before indulging in it, so as to avoid all painful balancing of mind.

"Let me live in continual preparation for prayer, in such a state of mind that I may immediately engage in it."

"In conversation, let me draw persons from evil speaking and contention, and painful or injurious subjects, by catching some thought suggested, and making it the ground of remark."—

"Let me strive to connect every personal enjoyment with acts of kindness to my neighbor. Whenever I enjoy, let me ask, How can I impart and diffuse this happiness? and let me make every pleasure a bond of friendship, a ground of communion, and esteem it chiefly on this account. When I suffer, let me ask, How can I relieve similar suffering, wherever it exists? and so quicken sympathy and improve experience."

"When I have any portion of time not devoted to any particular purpose, let me ask, Can I not spend it with God? Let me seize it as a peculiarly privileged season."

"When I suffer any pain, loss, &c., let me first ask, not, How shall I remove, but, how shall I improve it? Let me be willing to suffer for this end."

"Religious exercises are God's armor to defend us, the means of grace, support and glory. Hence union with Christ is a ground of fruitfulness. Christ is all-important to us, as a substantial, steady exhibition of virtue, not fleeting or unsubstantial."

"Let me every day give away something, and daily deny myself something, that I may have more to give."

"What objects interest me most! Is my mind in such a state, that a certain change of circumstances would leave me desolate, leave my mind craving and empty, leave me nothing to live for, cast a gloom on all my prospects! What is it round which my affections cleave!"

"Have my thoughts this day been governed, my attention concentrated! What have I learned! What has constituted my chief pleasure! Have I been humble! Have I had peace! Have I acted from love! Whom have I made happy! Have I been sincere! Have I been in conversation modest and ingenuous, patient, attentive! What temptations have I encountered and opposed! What pleasant objects have allured! What pains have terrified! Have I enjoyed the light of God's countenance! Whence has this day taken its character!"

"I wish to gain a *calm energy*, a strong principle of love and independence."

"I wish to gain *clearness of conception*, a distinct and simple mode of considering objects. I should be careful at first to separate from a subject everything foreign to it, and place it in as clear a light as possible!"

"Amidst the multitude of objects perceived and remembered, there must be selection.—Great objects make great minds. Hence God, eternity, heaven, the kingdom of Christ, the perfection of the world, our highest good—these should be our *objects*."

To perceive the *true end* of existence, and the *means* to that end, is to improve the mind. We have a complex end, yet a harmonious one—The glory and kingdom of God, the holiness and happiness of mankind, our own eternal good—these conspire."

"A wise man seeks to shine in himself; a fool, to outshine others. The former is humbled by a sense of his infirmities; the latter is lifted up by the discovery of the faults of others. The wise man is happy in his own approbation; the fool, in the applause of his fellows."

"I ought to place myself in situations where there will be the greatest stimulus to active thought and good exertion—where I shall find no comfort without these—where I shall be called to think and act *impartially*—where every natural principle and relation will impel me in the right way. Let me place myself under obligation to live usefully. Let this be the habitual question: How can I now in such a scene imitate Christ, breathe his spirit!"

"Do I read without prejudice—without wishing any system of doctrine to be true—without desiring to find any false—with a willingness to receive as true, and to obey whatever is taught in Scripture—with a sense of the *infinite importance* of the truth—with a readiness to sacrifice any pursuit, wish, gratification, which militates with it?"

"Should I not propose an end, when I write? and are there not rules which will apply to the understanding, and by conforming to which the most important thoughts and illustrations will be suggested? What is meant by a flow of thought! What precedes, what causes it? In writing, should not one topic be always kept in view! Attention must be concentrated. Thus invention will be aided. Thus all connected ideas will start forth; and the whole subject will be viewed in an extensive light!"

"I should constantly have some *end* in view, in thinking. My thoughts should be arranged; there should be some directing principle for them. A passive mind rests in the perception of an object. The active mind inquires for its use, cause, consequences, relations, signification, past state, tendency, changes, &c. Everything has innumerable connections and dependencies. These are the objects of thought. In connecting with a thing *all that belongs to it*, we become *acquainted with it*. This thorough acquaintance with all objects of perception is what we should propose."

[We extract from Art. IX. in the last number of the North American Review, a biographical account of two Scotch brothers. Its perusal will richly reward the reader.]

ALEXANDER AND JOHN BETHUNE.

Alexander Bethune, the elder of two brothers, was born in the parish of Lotham, Fifeshire, in July, 1804. His father, who had been a servant before his marriage, and was an ordinary farm-laborer afterwards, was obliged frequently to shift his residence to procure employment.

The mother, though she also had been a domestic, was better educated than her husband, and was fond of repeating ballads and other poetry, which first gave the boys a liking for rhymes. She was religiously inclined, thoughtlessly generous to others who were no poorer than herself, and not a good housewife, so that her household were more indebted to her for the cultivation of their minds than for any domestic comforts.—She taught the two boys to read, and gave them a little instruction in writing and arithmetic; whatever facility they afterwards acquired in the use of the pen or with figures was gained by their own exertions, as Alexander went to school only for three or four months, and John only for one day. To herd cows, to carry to their father his dinner, when he was at work in some distant field, and to help him throughout the afternoon in his task of clearing the ground of furze, was the employment of both lads while they were from eight to twelve years of age. At the latter period, they began the ruder toil of ditching or breaking stones on the highway, and were able to earn, when they worked by the piece, from 1*s.* to 1*s.* 3*d.* a day. During the winter, the weather being often very severe, and their work on the road giving no motion to their lower limbs, the legs and feet of John, then only twelve years old, were with difficulty preserved from freezing; and the older brother complained, that, on first attempting to move in the morning, "his joints creaked like machinery wanting oil."

But these hardships did not overcome their love of reading, and whatever books they could borrow in the neighborhood were diligently studied by the light of the evening fire. In the summer of 1825, a poor student from the college of St. Andrews, who was struggling hard for an education, taught a small school at Lochend, where the Bethunes then lived. Alexander obtained some instruction from him in his hours of leisure, and the bent of his mind was still more affected by the long recitations of poetry, with which this young student, who had an excellent memory, often favored him. He began to copy out some extracts from books, both in poetry and prose, and to make remarks upon them, in which he strove to imitate the style of the originals. Bunyan, Cowper, Burns, and Blair, the author of "The Grave," were his great favorites.

As the weaving business was then prosperous, higher wages could be earned at it than by ordinary labor on a farm; so it was determined that John, now twelve years old, should be bound apprentice to a weaver for two years, on condition of receiving half his wages during that period, and boarding himself. When he had learned the craft, the expectation was that he could teach his older brother, who, in the meantime, by desperate economy, might save enough to buy a loom. Then they could each earn 2*s.* 6*d.* a day, instead of less than half that sum, which was the rate of agricultural wages. The spirits of both were high. The sequel of the attempt may be told in Alexander's words, which he wrote as the biographer of his brother.

"By the most desperate economy, about £10 had been previously saved to purchase looms, and other articles appropriate to weaving; and at Martinmas, 1825, he commenced that business on his own account, with the writer of this sketch as an apprentice.

"The effect of the almost universal failures which occurred in the end of 1825 and beginning of 1826, was severely felt by him and his apprentice almost at the very commencement of their career. While thousands, who had formerly been engaged in the same business, were in a state of idleness and starvation, they were glad to find employment as laborers,—the one at 1*s.* 2*d.* and the other at 1*s.* a day. The whole of the weaving utensils, which but a short time before had cost what would have been a little fortune to them, were no better than so much useless timber. His hopes from this quarter were completely at an end,—and this may be regarded as the first of that series of disappointments of which his future history in a great measure consists."

When John was but fifteen years old, he was employed, with two other laborers, in clearing out a water-course, taking marl from a pit in a marshy situation, and draining a swamp, and was thus often obliged to stand in water up to the knees for hours together; this was during the months of November and December, 1827. He took a severe cold, which probably did permanent injury to his lungs, and confined him to the house for the rest of the winter. "The cough, which was uncommonly hard and dry, was so distressing, that he could not lie down in a bed, and for a number of nights he sat by the fire." He had recovered far enough, however, in March, to resume his work; but "ever after, when he caught cold, he was subject to a hard, dry cough, which lasted for weeks, and sometimes even months."

In November of the following year, while Alexander was employed in blasting rock, a charge exploded prematurely, which threw him into the air, and he fell head foremost upon a pile of stones. His face was severely mangled, the skull was laid bare for several inches, and his limbs were badly bruised. The physician at first thought there was no chance of his recovery; but after a confinement of four months, during which he was affectionately attended by his brother, he was able to resume work. Speaking of John, he says,—"Patiently did he watch by my bedside till it was supposed I was out of danger; and then, to provide for the exigencies of the family, which now depended upon him alone for support, he wrought at his former occupation by day, and took his turn to watch by night, till I could be left with safety. The result of this accident was a heavy expenditure, and four months inability to labor; at the end of which period from his exertions in behalf of his unfortunate brother, he again found himself in debt."

When John was but eighteen years old, the brothers conceived the plan of adding something to their slender earnings by writing for the magazines and even publishing a book. It was first necessary to make some improvement in their penmanship and orthography. "For this purpose," says the elder brother, speaking of John, though the account applies also to himself, "he carried a little work of which he was fond, always in his pocket."

"From the short poems, of which nearly one half of the book is composed, he selected one, and when going to and returning from his work, as well as in his journeys at dinner-time, he was in the habit of conning it over till he had fixed the spelling of every word in his memory; after which he took another, and thus proceeded to the end of the work. He also bought a copy of 'Mavor's Johnson's Dictionary,' and this, whenever he had occasion to write, he laid down beside him, determined not to pass a single word, as to the proper spelling of which he was in the slightest hesitation. When at any time he had a few minutes to spare, which could not be turned to a more profitable account, he used also to pore over its pages for the proper pronunciation and accentuation of words, marking as he went along, and trying to fix in his memory, such as appeared to be any way poetical or striking. By persevering in these means, he at last acquired the ability of spelling accurately any common word which he had occasion to use; and by imitating whatever he considered worthy of imitation in those specimens of the writing of others which fell in his way, a marked improvement in his penmanship soon began to be observable."

They wrote mostly upon scraps of paper which they picked up after they had been used as envelopes and for other purposes, and they economized even this material by writing in a very fine hand. Their house had but one room, and the hours of daylight being given to labor out of doors, they wrote in the evening and morning by the light of the fire, holding an old copy-book to support the paper upon their knees; John had no other writing-desk than this through life.

Neither of the brothers seems to have been ambitious of literary fame for its own sake, but to have written only as a means of eking out their scanty livelihood. "We are poor," said John to his brother; "it must be long before we can save the veriest trifle from our miserable earnings; and if at any future period we could make only a few pounds by writing, it were worth looking after for our parents' sake, if for nothing else."

"As another evidence of his industry, and a proof that the 'miserable earnings,' as he termed them, were not squandered upon idle indulgences, it may be mentioned, that from them previous to November, 1832, about £14 had been again saved. In the spring of 1830, the reader will recollect that he was rather in debt; little more than two years had passed since then; and when it is known that his earnings seldom exceeded £19 in any year,—that besides himself, he had at least one of his parents to support,—that he was in the habit of giving considerable sums in charity, and, perhaps, still more for books,—some idea may be formed of his personal expenditure, which could not possibly exceed £7 per annum, food, clothing, and every thing included.

"Having thus mentioned his little savings, I hope the reader will pardon me for stating the manner in which they were expended. On the 8th of November, 1832, the writer of this sketch was once more subjected to the effects of gunpowder, by an accident in a quarry; and before he was able to resume his work, the last farthing of the £14 was gone, and the author of the following poems, and the narrator of his story, were left to begin the world again, with only the clothes on their backs; and these, having already seen severe service, promised soon to leave them."

After some unsuccessful offers of poems and prose stories to various magazines, Alexander Bethune applied, in May, 1835, to one of the Messrs. Chambers, the publishers of the celebrated "Journal" which bears their name, for advice as to the mode of publishing some of his writings. In his letter he showed with great freedom what were his situation and circumstances, mentioning "that the cost in which I now write has actually served me since the year 1827, during the whole of which time it has been on service every day, with the exception of about eight months, for which period I was mostly confined to bed." He would not ask nor accept "anything beyond advice and some literary assistance; when I cannot provide for myself, no one shall hear me murmur at my fate." These liberal publishers did all they could to aid him, and in a few months two of his stories, illustrative of Scottish rural life, were inserted in their Journal, and he was well paid for them.

The volume of Tales and Sketches appeared in 1838, and the sale of it produced about £20 for the Bethunes; its publication was of further use to them, as it gave them a name as authors, and the manuscript stories which they offered to the editors of magizines and other collections were now more favorably received, and they sometimes obtained a moderate price for them. They wrote frequently for Wilson's "Tales of the Borders," and thus earned more money than they had received for all their other writings put together; some of their poems appeared also in the Dublin University Magazine.

The house, or hovel, in which the family had lived for more than twenty years, was in very bad repair. When it rained, they were obliged to place dishes upon the beds to catch the water that came through the roof; and in winter, pools were formed upon the floor of the single apartment that the house contained, so that the brothers, who slept at the farther end of the room, were obliged to set stones and blocks of wood to step upon in order to reach their bed. The yard attached to the house seemed at first not to admit of cultivation, as it had no fence, and only nettles would grow in the thin and gravelly soil; but by great labor, continuing the attempt after repeated failures, they had made a pretty garden of it, which produced flowers and berries, and enabled them to keep bees. "The whole of this had been done in the mornings and evenings; and to accomplish it, we had often risen early, and protracted our labors till it was late at night, working occasionally by the light of the moon." To obtain a place of retirement for writing, John had also built a sort of large closet, which had a whole window in it, instead of the single pane of glass that formerly lighted that end of the house; and further, "with no better materials than three old paling stakes for jambs and lintel, two round poles which served as supports between these and the roof, some ropes made of straw, and a quantity of mud scraped from the highway," they had constructed a fireplace and chimmey in this closet, which they considered as their study.

But the hut on which they had bestowed so much pains, they were now required to leave, as the estate had changed hands, and the new proprietor probably wished to *clear* the ground for some "agricultural improvements," after the fashion of many Scotch and English landlords. Their father and mother were now quite old and infirm, and to spare them the pain and fatigue of far or frequent removals, the brothers resolved to lease a spot of ground, and to build a house of their own. Their wages had not exceeded on an average 7*s.* or 7*s.* 6*d.* a week for each; but out of these and their literary earnings, in the course of seven or eight years, they had saved about thirty pounds. How severe was the economy necessary to effect this saving, we learn from a letter of Alexander's, written some months afterwards:—"While finishing the Lectures, which was previous to the melting of the snow, the authors were living upon oaten meal and potatoes, with scarcely any addition except water and salt." The story of the house-building must be given in the words of the elder brother, writing as the biographer of John.

"On the 26th of July, 1837, with the aid of one mason whom we had engaged to work along with us, we laid the foundation of our future dwelling. In less than a week, the mason was called away to another job, but we still persevered. The drudgery which the poor author of the following poems now underwent was such, that few, perhaps, would have cared for encountering it. He left home every morning before five o'clock, travelling three miles, commenced work immediately, and wrought till nearly half-past seven in the evening, with no more rest than was absolutely necessary to swallow his breakfast and dinner. The last of these, indeed, which consisted exclusively of bread, he frequently ate from his p

in hard labor and travelling for nearly fifteen hours,it may be believed that he was sufficiently tired before he reached it; yet day after day the same process was repeated, except during those short intervals when the mason wrought along with him,and then he dropped work at the usual time. On the 9th of September, the walls were finished; and before the 30th of the same month, the roof was on, an earthern floor laid, the lower flat plastered, part of the partitions built, and doors and windows provided, with very little assistance from tradesmen. With the exception of the carriage of three cart loads of lime, every thing had been paid in *ready* money. But by this time the last farthing of the £30 was expended, the stock of provisions was completely exhausted,and the author of the following pages was glad to engage in such work as he could find, to procure the necessaries of life for himself and friends, and provide a little money to defray the expense of removing,which had now become inevitable."

They were not long to enjoy the house which their own hands had built. It was not sufficiently dried when they began to occupy it, and the dampness,together with the pain caused by leaving his old home, had an unfavorable effect on the health of the father,who had long been quite feeble; in about three months after their removal, he sickened and died. The expenses of his funeral absorbed their whole savings in the early part of the winter, and while the snow was on the ground they were out of work, so that for some time they were obliged to live on oatmeal and potatoes, without the addition even of milk.

The next summer, they were so encouraged by obtaining six guineas for some stories which they had written, that John resolved to give up all other employment, and trust entirely to his pen for support. His friends remonstrated, but he persevered, and the result was what they had apprehended. He was often disappointed in attempting to get any price for his productions,and the confinement within doors, assiduous application to his pen, and the bad habit of writing on his knees brought back his consumptive complaints. His cough returned in the winter, with other bad symptoms,and after suffering for about six months,during which he was tenderly watched by his brother, he died in September, at the age of twenty-seven. In little over a year, his mother, who had received several shocks of paralysis,so that she required almost constant attention from her surviving son, followed John to the grave.

Alexander was now alone in the world, and the bereavements he had suffered, united with the other hardships of his lot, so far wrought their work upon him, that he seems to have become perfectly dejected, morbidly sensitive in his intercouse with others, and feverish in his desire for independence of action. He was not morose, but poverty, sorrow, and repeated disappointment had broken his spirits; and though he still labored with unflagging industry, hope had ceased to gild the future for him, and he shrank from the idea of any change in his situation, though it should be apparently much for the better. He was still engaged for most of the time as a day-laborer, but his mornings and evenings, for a year after the death of John, were devoted to preparing a sketch of his life, with a selection from his poems, to be published by subscription. This volume appeared in 1840, and met with a very favorable reception. Early in 1843, he published another collection of stories, called The Scottish Peasant's Fireside, which was moderately successful.

This was his last literary labor. While it was passing through the press, he was attacked by fever, and before he had recovered from it, all the symptoms of pulmonary disease were manifest. He saw that his end was approaching, and prepared himself with resignation and religious trust. After lingering for a few months, during which it is a satisfaction to know that he lacked no comforts, but was nursed with care and tenderness, he died, and was interred in the same grave with his brother. Upon one side of the monument which he had himself erected to his brother, was put this inscription:—

"In the same grave with John, rest the remains of his brother, Alexander Bethune, the last member of a worthy family, who died June 13th, 1843, aged 38. With scarcely any school education, and under the pressure of poverty and the severest toil, he produced several works of much merit, illustrative of the character and manners, and conducive to the improvement, of his own class of society; and was as remarkable for his independence of spirit and private virtues, as for his literary attainments."

There are but few persons accustomed to complain of the hardships of their lot who may not learn a lesson of contentment and thankfulness, of industry, energy, and perseverance from the history of John and Alexander Bethune. We cannot help adding, that there must be something radically wrong in the constitution of that society which offers no greater encouragement for the practice of all the virtues that can adorn an humble station in it than the fate which these poor men experienced. It is not always enough to say, that we must submit to the dispensations of Providence; it is sometimes to inquire if the institutions of man be no at fault. The worst of all forms of tyranny is that which binds a man for ever to that condition of life in which he was born, be it of high or low degree, however he may have merited removal from it by his character or behaviour.

THOMAS CARLYLE.

The following description of the residence, personal appearance and conversation of Carlyle, is from the pen of Elizur Wright, Jun.

Passing the long lines of new buildings which have stretched from Westminster up the Thames, and engulphed the old village of Chelsea, in omnivorous London, you recognize at last the old Chelsea Hospital, one of the world-famous clusters of low brick palaces where Britain nurses her fighting men when they can fight no more. A little past this and an old ivy-clad church, with its buried generations lying around it, you come to an antique street running at right angles with the Thames, and a few steps from the river, you find Carlyle's name on the door. A Scotch lass ushers you into the second story,front-chamber, which is the spacious workshop of the watchmaker. Here are lots of books—ponderous tomes in Latin, Greek, and black letter English,—some are on shelves occupying nearly all the walls, and some are piled on tables and a reading rack as having just been read. The furniture speaks of Scotch economy, and the whole face of things of more than common Scotch tidiness. In fact, a superbly wrought bell-rope indicates that the wife is a true hero worshipper.

Carlyle is a man of merely ordinary size, lofty and jutting brow, keen—exceedingly keen eye, and modest unassuming manners.—His voice is melodious, and with its rich Scotch cadence, and rapid flow, reminds you of Thalberg's music in some strange out of the way key. Just set him agoing, and he runs without stopping, giving you whole masses of history, painting and poetry, and a great mass of the boundless system of Carlylism. There is nothing which he does not touch, and figures of speech come tumbling in from all corners, top and bottom of the universe, as the merest matter of course. Doubt, hesitation or qualification have no place among his opinions, he having kicked them all out of doors when he began his philosophy."

The late Mrs. Hon. Roger Sherman, of Fairfield, Conn., received into her family, and educated at different periods, twelve destitute orphan children. She had lost her own children, and both herself and husband being impressed with the conviction that they might do good by filling the place of parents to the homeless, they commenced the work—and as one and another became settled in life, their places were filled by others.

Mrs. Eliza C. Allen for several years editor of the Mother's Journal during its publication at Utica and after its removal to New York, died on Sunday 15th ult.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, NOV. 11, 1848.

THE DEFICIENCIES OF UNITARIANISM.

This is rather a prominent topic at our Conventions, and Anniversaries, and it comes also before the public in various ways through the press. It is well, doubtless, to consider, at proper times, whatever deficiencies there are in our system of faith, or in the body of Christians we constitute. It may serve to keep us from being puffed up with the notion that we have "attained," or "have become already perfect." It may give us sympathy with others whose imperfections we behold. It may induce us to seek for the supply of our need, and thus contribute to spiritual growth. But there is a good deal of talk about our deficiencies where there is not a very deep sense of them, nor any clear apprehension of what we want, or how to get what we want. From the tenor of some of the remarks made at the New Bedford Convention, it would appear that there are brethren who suppose that if we would adopt into our faith something which belongs to the Orthodox, something higher than what we have as yet attained to, we should reach a higher life. They seem to consider our deficiencies chiefly in respect to truth or doctrine.

For ourselves, we believe that our deficiencies as a body are those which we exhibit as individuals, and that not so much our system of faith is defective as that we do not individually act up to the faith we profess. Take any of the simple truths of our faith—take the principles that we get from the New Testament according to the Unitarian mode of interpretation. Live them out in the world, reduce them to practice in the life, and we should see a style of Christian by which the world would be more impressed, and more affected, than by miracles in the primitive age. The kingdom of God among men would come nearer to its realization, than at any time since He died who established it, eighteen hundred years ago.

What, then, is wanted to secure this result? First, let us live up to the light we have, rather than grope after more before we have proved faithful to the first. He who lives up to what he has, will have more light to shine afterward—and it will be true light. He will not be left with a dark path before him, who has gone forward as far as the first rays shine.

But what shall lead us to live up to the light we have? What shall induce us to act according to our convictions? Motive power is needed, and where shall we get it? Not by going abroad for it to this or that denomination. Not by adopting into our system of faith, as Unitarians, something that we have not already got, but that is possessed by our Orthodox brethren. The motive power to act up to the truth we have, lies in that truth itself. We need to contemplate it more, and become penetrated with its power through contemplation. Were we simply to do these things, we should probably have less occasion to talk of our deficiencies.

The time, and the place, and the occasion for the exercise of contemplation, is most fitly that of secret prayer. If instead of talking about our deficiencies, we prayed more; if we thought more, in communion of the soul with Him who heareth prayer, we should make nobler attainments and live more worthily of the high vocation wherewith we are called.

"Were half the breath, thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
Hear what the Lord hath done for me."

A GLANCE INTO THE CHURCHES.

We occasionally obtain a glance into the churches called "evangelical," and discern a state of things neither very Christian, nor very enviable, nor so very attractive as to induce us to go over to them to get a better life, or a faith having a greater power than our own to work by love. Besides the fact given below in connection with the dissolution of Rev. Dr. Cheever's former Church, there is the confession recently made by the New England Puritan, in accounting for the "decrease of candidates for the ministry," that a few years ago "so common had pariah quarrels become," and such "an unsettled condition in many Churches" existed, "that the prospects for the comfort of the future ministry were very unpromising;" and this state of things "would require more of a spirit of self-sacrifice and clearer convictions of duty than many had, to enter the ministry with such prospects." Undoubtedly this has been "a cause, which, whether right or wrong," as the Puritan observes, "has produced the result" in that "rapid decrease of the number of young men devoted to the ministry," which the Orthodox churches no less, but perhaps more than any others, are now experiencing.

In the recent Report of the state of religion in *the Synod of Albany*, for the last year, while there is the gratifying fact presented that among the churches there exist "good order and paternal concord, and a good degree of external prosperity," they confess that "spiritual slumber has prevailed in many of" their "churches during the whole year, and in others for a large part of it;" that while there is "a large and full attendance on the Sabbath," there is "a very small attendance at the weekly prayer meeting."

The Report of the state of religion in *the Synod of New York*, presented Oct. 17, 1848, represents that the churches are not distracted by divisions, but are walking in the peace and unity of the gospel. But it says, "all the Presbyteries agree in deploring the spirit of slumber that pervades the churches; that whilst the form of godliness is maintained, there is so little of its power; that so many Christians manifest the spirit of the world, and seem to fall readily into its hurtful customs and amusements, apparently forgetful of their peculiar character, and their high and holy calling; and that by these wrongful compliances with the world, they expose themselves to many temptations, neutralize the influence of their Christian example, grieve the Spirit of God, indispose the heart to prayer, and unfit themselves for that close walk and communion with God and the Savior, which form the life of true religion." "We must mourn," it continues, "that our charities are so prone to wait for impulses and special appeals, and are so little the fruit of wise forethought and gospel self denial. How small, we fear, is the number of those in the church who husband their resources for the calls of benevolence, or who truly act on the principle that they hold their property in trust for God!"

In looking then at the churches of other denominations, we see that they are at the present moment very much in the same spiritual condition with ourselves as a religious body; that take any church among us regarded as at the lowest ebb of spirituality, or exhibiting division and strife, or quarrelling away their minister, there is a parallel to be found in the "evangelical" body—only the comparison would be rather in our favor, in the very lowest point of view.

There is moreover one Baptist church in this city where, as we have been told, a highly respected and useful minister was driven away by a minority of church members. The recent dissolution of the pastoral connection of another eminent and gifted Baptist minister, who has now accepted an invitation to another church in this city, was owing, as we have been informed, to internal divisions connected with a case of discipline in the church.

What then shall we say? "Are we better than they?" God forbid that we should say we are better. Are they better than we? It is both arrogant and hypocritical in them to say they are better. We can feel they are better only on the principle that prompted Paul when he said, "I am less than the least of all the saints." But when these other sects challenge comparison; when they affirm, as they do, their superior piety, and talk of "the lifelessness of Unitarianism," we will not "give place by subjection to them! No, not for an hour!" Nor can we think it wise, under such circumstances, to look to that quarter for truth to supply deficiencies of our own. No, we repeat it, let us be faithful to the truths we have! Let us live *these* out, and the power of Christ will be seen in us. "So far as we have already attained," so far as we really agree with others, "let us walk," and may they walk, too, "by the same rule, and mind the same thing." Fulfilling this condition, then "if there be any thing in which we are differently minded" from one another, or from the truth itself, "God shall reveal even this unto us." Thus asserts an apostle. It is the only condition on which either our own or other churches will ever attain whether to greater unity, or higher truth!

DISSOLUTION OF AN ORTHODOX CHURCH, AND ITS CAUSE.

At the meeting of the Essex South Conference of Churches, observes the Puritan,

"The reports on the state of religion, usually considered a very material part of the exercises on these occasions, were excluded, by a discussion out of the common course, touching the late Howard Street Church in Salem. That church, the last year, had, by a majority of its members, at a regular meeting, and in pursuance of the advice of a Council, voted to dissolve its organization. One of the grounds on which the council advised the dissolution was, that discipline had not been maintained for a long time, and by the confession of the parties, could not be."

An individual from that church, however, appeared at Conference a year ago, and claimed to represent it as still in existence. The subject was referred to a Committee, who in their Report this year considered the action of dissolution valid; and their Report was sustained by a vote of 17 to 8.

This Howard St. Church was the Church of which Rev. George B. Cheever was pastor while in Salem.

EMIGRANT PROFESSING CHRISTIANS AT THE WEST.

Under the head of "A Painful Subject," the *Puritan* speaks of "the apostacy of emigrant professors as the common complaint of Western missionaries, and says that "in many cases, the missionaries avow that their work would be comparatively easy, if the ungodly lives of backsliding professors were not in their way." So great is the evil at the present moment that the *Home Missionary* "affectionately and earnestly call upon Presbyteries and Associations at the East to bring up the subject in their deliberative meetings," and remarks that "they are likely to have no topic of greater importance to occupy their discussions and their prayers."

For the Register.

ORDINATION AT WEST CAMBRIDGE.

The ordination of Mr. James F. Brown of the last graduated class at the Divinity School, as Pastor over the Society worshipping at West Cambridge, took place on Wednesday Nov. 1st.

The Council with the authority vested in them having declared themselves satisfied with the result of their meeting, the services proceeded in the following order. 1, Voluntary on the Organ. 2. Anthem. 3. Introductory Prayer by Rev. Dr. Ingersoll of Cambridge. 4. Reading of the Scriptures by Rev. A. B. Muzzey of Cambridge. 5. Original Hymn. 6. Sermon by Rev. Chandler Robbins of Boston. The preacher took for his text Matt. vi. 6. "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." A sketch of the sermon may be found in the Register of Oct. 28, and therefore we shall say nothing in relation to it. 7. The ordaining Prayer was made in a most solemn and impressive manner by Rev. Dr. Walker of Cambridge. 8. Charge by the Rev. Nathaniel Hall, of Dorchester. 9. Right Hand of Fellowship by Rev. Frank P. Appleton, of Danvers, 10. Original Hymn. 11. Address to the people by Rev. Dr. Francis, of Cambridge. 12. Concluding Prayer by Rev. F. T. Gray, of Boston. 13. Doxology. 14.—Benediction by the Pastor.

The exercises were generally of a very highly interesting and earnest character, and the band of men who assembled to greet their young brother as a laborer with them in the vineyard of God, evinced a deep and pure fervency in their work which is auspicious of good and holy results. Surely, such a welcome must be in the highest degree a blessing to him at the outset of his glorious work.

After the services in the church had been concluded, the company repaired to the Spy Pond Hotel where a beautiful repast had been spread. The spiritual food which had been afforded was most rich and acceptable to all present: now, they had come together to continue the pleasurable exercises of the day, in a no less cheerful but in a more free and social mood. All were happy—who would not be on such an occasion as this! Gladness held and governed the feelings and words of all. And for a long time, though all were busily engaged, all felt that they were bringing into action and cultivating their social dispositions and habits. A pleasant and an innocent way, this, of concluding such services as those which had occupied the morning.

The Society at West Cambridge, has been without a settled minister for three years or more, if our memory serves us right, and during that time they have been subject to the general disadvantages of such a privation. We give them joy now that they have placed over themselves a new guide and teacher, to be with them and direct them in times of need, and to lead them unto the true and Eternal life. And no less joy do we give to our young brother, that the outset of the career which he has marked out for himself is so radiant with human sympathy and love, and so bright with the loving smile of God. God grant that our fond hopes may be fully realized. And may both People and Pastor for long years look back upon the day that confirmed and consecrated their union, as a day ever to be remembered with joy—as the commencement of a new era of spiritual,of celestial life.

c.

For the Register.

EBENEZER BILLINGS.

Died in this city, Nov. 5, Ebenezer Billings, aged 66.

It has been our privilege to know this good man during the last few years of his life, and we have been so deeply impressed with the real excellence of his character that we almost spontaneously speak his praise.

Mr. Billings was for many years a member of the firm of Billings & Marsh of this city, and was distinguished among his fellow traders for plain, straight forward and honest dealing.

But it was reserved for his private friends to feel and know his great worth. He possessed those seemingly opposite qualities which, united in one character, render it so admirable and attractive. Too trustful of his fellow men ever to increase his own estate, yet prudent and jealous in the care of others. The faithful husband and father, strongly attached to his own fireside, yet for more than 25 years the adviser and daily provider of the family of a widowed sister as though he knew no other. Strong and almost rough in speech, yet gentle in feeling and deeply sensitive at the distresses of others. Quick, yet temperate. But the quality which most distinguished him, and the strongest contrast of all, was his entire want of pretence with so much worth. Amidst all the ostentation of our great city, it has refreshed us to find this true yet simple man, as it does to turn from the artificial parterres of the garden to the broad fields and forests of nature. Truly there is a great loss in Israel. We mourn not only that we have lost a friend, but also a pillar and ornament of our common humanity.

For the Register.

ISRAEL ALDEN PUTNAM.

The intelligence of this lamented brother's death will fill many hearts with wonder as well as grief. He was so recently amongst us. Yesterday, as it were, he was here. He was apparently full of strength. His robust and healthy appearance gave assurance of a constitution fitted for a long and laborious life. He seemed almost proof against disease. But it was not so. His manly form lies prostrate in the dust, and his spirit has passed on.

Mr. Putnam was a native of Danvers, where he died of erysipelas fever on the 31st of October, after an illness of ten days. His age was about twenty-seven. His boyhood and youth —spent in his native town—were marked by great purity of mind. In his early manhood he manifested a desire—which no persuasion could overcome—to improve himself by mental discipline. Moved by this desire, he passed some time at Pembroke, and Lebanon, N. H., diligently pursuing his preparatory studies. As his mind expanded he felt a growing wish to dedicate himself to the cause of truth and goodness. And in the summer of 1843, he came to the deliberate resolution of preparing himself for the ministry. This resolution he adhered to under difficulties which would have discouraged most men. He entered Dartmouth College in 1844, but being obliged to relinquish the hope of a Collegiate education, he took up his connection with that Institution at the close of the first term. He entered the Divinity School at Cambridge the following year, passed through the regular course of Theological study, and was honorably graduated at the last annual visitation. Since that period he has preached in different places with acceptance. At Winchendon, where he passed several weeks immediately prior to his death, his ministrations were particularly successful. The friends of liberal Christianity there were so favorably impressed with his preaching, that they were anxious that he should be permanently settled among them. Had he lived, it is quite probable that he would have yielded to their wishes. But it was not so to be. He preached for the last time at Lexington, where, during the afternoon service, he was attacked by the disease which finally terminated his life.—This is the brief history of the brother over whose grave we mourn.

In speaking of Mr. Putnam's character, we need not praise him beyond his merits; we can speak of him as he was. He was a man of promise. His mind, if not brilliant, was endowed with many substantial qualities. His productions were never destitute of solid merits. A natural enthusiasm gave them freshness—a practical common sense gave them argument. At the Academy, at College, and in the School, he exhibited an intellect of more than ordinary power In the pulpit his performances were marked by a manly strength and eloquence. He seemed destined to no inconsiderable eminence as a preacher of the Gospel.

Our friend was distinguished for remarkable truthfulness of character. All who saw him felt that he was a genuine man. Honesty was in his face and in his heart. Whoever knew him had confidence in his integrity. This, together with a true nobleness of soul, won for him not only the respect but the friendship of many. He had no enemy. As a friend he was confiding and constant—such a friend as it is a blessing to have. Those who knew him best loved him most, and they only know how much of real worth has been taken from among us.

It is pleasant to refer to Mr. Putnam's Christian character. By nature sober-minded and conscientious, he early came to feel that there are higher things to strive for than earthly riches —even the inestimable peace of a pure and devoted life. He sought this life with diligence and with prayer. Rarely have we known a man whose aspirations after goodness were more earnest than his. In religion, as in other matters, he was a sincere man. He affected nothing. He was liberal in his opinions and feelings. His benevolence was active. He was willing to sacrifice and labor for others. He would go to the West, to scatter the truth there, or to New York, to toil among the poor and destitute, for a pittance. In zeal and self consecration—in everything likely to make him useful, he was a growing man. He grew in spiritual as well as in intellectual strength. Each succeeding Sabbath testified to a more free and fervent spirit—to an increase of power in the pulpit. This was true to the last. A man of such a character and such a spirit—had the mercy of Heaven spared him—would have been a blessing to the world.

"But he was mortal, and the breath
That flamed from the hot forge of death,
Blasted his years."

Suddenly, however, as death came, he was not unprepared. During the past year he had thought often of his last moments. Family afflictions, and symptoms of a disease which he seldom mentioned, but which was likely to terminate his life at any time, undoubtedly gave this direction to his mind. The angel found him at his post—found him in the pulpit—the very place in which he would have chosen to fall. He has gone. We shall meet him here no more.

The members of the Society with which Mr. Putnam was somewhat identified, will cherish his memory. Many friends and companions, and they to whom he was a faithful brother and a dutiful son, will long mourn his loss. May the promises of the Gospel sustain them. We commend his widowed mother, to whom he was very precious, to the consolations of religion. And may this and kindred events sanctify us all.

J. H. P.

For the Register.

TO THE BENEVOLENT.

The Managers of the "Temporary Home for Destitute Children," ask the aid of their fellow citizens in continuing an institution which even a short experience has shown to be so much needed. In this city there are a large number of children who from various causes, the imprisonment, vice, or death of parents, are left without a home, and who can readily be disposed of, adopted, or placed out in families in the country, and thus removed from evil influences to good. For nearly two years a Home for the reception of these little ones has been sustained in Albany street, and about 250 cases each year provided for at a very small expense. But the plan already in such successful operation must be abandoned, unless further aid can be secured. Contributions are earnestly solicited. Those in money may be sent to Mr. H. M. Chapin, 13 Long Wharf, Treasurer.

Clothes or provisions to the Home No. 26 Albany street, care of Mrs. Garnautt.

NEW PUBLICATIONS.

A Manual of Morals for Common Schools.—Also adapted to the use of Sabbath Schools and of Families. Andover: William H. Wardwell. Boston: J. P. Jewett & Co. New York: M. H. Newman & Co. 1848. 12mo. pp. 175.

The author's name does not appear on the title page, but we presume it is that of the signature of the Preface—"A.Hall."—"Some work on morals for Common Schools," says Hon. Horace Mann, as quoted in the Preface, "which shall make children love virtue as well as understand what it is, is the greatest desideratum of our schools." The recommendations of the present work from Rev. Drs. Tappan of Augusta, and Davis of the Mass. Board of Education; also Rev. Messrs. Judd and Burnham of Augusta, and Hon. Nathan Weston, late Chief Justice of Maine, are of a character that affords satisfactory evidence that this "desideratum" the author has well supplied. We unite our hearty commendation with theirs; nor do we conjecture that any other voice than that of approbation will be heard respecting the usefulness of the book, the importance of the subjects, and the simple, practical, thorough, and attractive manner in which they are here treated.

Littell's Living Age: No. 235.

Each succeeding No. of this Periodical contains something of special interest; something entertaining, or something adding to our stores of knowledge of men and things—something that reaches us only through the medium of the Living Age.

V. B. Palmer's Business Men's Almanac, for the year 1849.

Much in little—the useful with the entertaining.

The Philosophy of the Infinite; or Outlines of a Philosophical argument of the Infinite, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body. Written in Latin before his Illumination by Emanuel Swedenborg, and translated by James John Garth Wilkinson. Boston: Otis Clapp, School St.

These treatises of Swedenborg will find many readers besides the members of the "New Church." Whether his theories be accepted or not, they are remarkable productions of the human mind, and must be read with deep interest by all who are fond of speculative studies.

A People encouraging their Pastor. A Sermon delivered in South Boston, before the Boston Baptist Association, September 27, 1848. By Daniel Sharp, Pastor of Charles Street Baptist Church. Boston: John Putnam, Printer, 81 Cornhill. 1848. pp. 16.

Having selected Deut. i., 38, as his text, and explained the connection in which it stands, Dr. Sharp proceeds to show how a church and congregation may encourage their pastor. "Encourage him" (1) by your regular and constant attendance upon his ministry; (2) by your serious deportment in the house of God; (3) by your candor; (4) by your reception of the truth; (5) by your prayers; (6) by your active co-operation in promoting the cause of Christ; (7) by your well-ordered lives and deportment; (lastly,) by your peaceful and harmonious intercourse, and by your unbroken and yet upright union with each other as a church and congregation.

Under these heads Dr. Sharp presents useful, timely and affectionate counsels, that are needed by churches of other denominations as well as his own.

Godey's Lady's Book. Nov. 1848.

This No., besides its literature and engravings, contains valuable hints to ladies in respect to exercise, by which they may promote health and beauty, and gives wood-cut illustrations. It also has models of cottages, illustrations of the fashions, &c., &c.

Columbian Magazine. Nov. 1848.

The series which the editor is writing on Greenwood Cemetry, with the monumental illustrations,adds very much to the interest and value of Mr. Chester's Magazine. The present No. contains a notice of the celebrated Pilot, Thomas Freeborn.

The Monthly Religious Magazine, for November, 1848. Published by Leonard C. Bowles.

This number contains much excellent matter for meditation, devotion and practice. Among the articles is a sermon by Rev. John Wilson, on the New Creation. We are very glad to hear again the whisperings of the "Pine Barren."

The Least of Two Evils; A Sermon, Preached on July 9, 1848. By John Weiss, Minister of the First Congregational Church, New Bedford.

We suppose that if there be room for question whether we ought to *promote* the least of two evils, there can be none in respect to the Christian necessity which exists for patiently *enduring* one of them. Mr. W. here, as always, thinks earnestly, speaks forcibly, and utters great truths, and—some opinions.

The Congregational Tune Book; Being a Collection of Popular and Approved Tunes, (mostly from the National Psalmist,) suitable for Congregational use. By Lowell Mason and George James Webb, Boston: Tappan, Whittemore & Mason, 114 Washington St.

This little manual, though not everything we desire in such a book, we hope will do something to restore the practice of Congregational singing,which Dr. Pierce could tell us about, and of which his own example is a witness.

The London Quarterly Review. No. clxvi.—October, 1848. American Edition, Vol. xxx, No. ii. T. Wiley, Jr., Boston.

The Contents of this No. are, I. Physical Geography; II. Events in Borneo and Celebes, III. Female Penitentiaries; IV. The Works of Beaumont and Fletcher; V, Military Education; VI, The Germanic States; VII, Music, VIII; Jerome Paturot in search after the best Republic; IX. Italy past and present; X, Ireland.

A richer table is seldom presented in the London Quarterly; as he who but glances over the number can readily see.

The National Lyre: A new Collection of Sacred Music, consisting of Psalm and Hymn Tunes, with a choice selection of Sentences, Anthems, and Chants; designed for the use of Choirs, Congregations and Singing Schools. By S. P. Tuckerman, S. A. Bancroft, and H. K. Oliver. Boston: Published by Wilkins, Carter & Co.

This volume contains compositions, some of them written expressly for it, some taken from approved standard works not generally known in this country, and some hallowed by the associations of all our American churches. It has a clear, attractive page.

Scripture Proofs and Scriptural Illustrations of Unitarianism. By John Wilson. Third edition, Revised and Enlarged; London; Chapman and Brothers. 1846.

Do our readers know that a book so valuable as this, a London book, a book which is one of the finest specimens of the art of printing both for beauty and accuracy, an octavo of 346 pages, a work which is a Thesaurus on the subject of which it treats, and the fullest that is extant, or likely to be,—do our readers know that this work can now be had of the author at No. 21 School St., *for one dollar*. If they do, we wonder that a single copy remains unsold.

The Christian Examiner and Religious Miscellany. No. cl. Fourth Series.—No. xxx. November, 1848. Boston: William Crosby & H. P. Nichols. New York: C. S. Francis & Co. London: John Chapman, 142 Strand.

Article I, presents a view of Confucius—his birth and childhood, his popularity and his reverses, his success in teaching, his genius and virtues, his religious and political views, his inculcation of some of the great practical truths taught by Jesus, especially the golden rule.—It closes with a striking comparison of Jesus and Confucius; and we feel, as we finish the article, that it is the result of much research and of vigorous, acute thinking.

Article II, "the History of Harvard College," is from a pen qualified to discuss the subject with the thoroughness and ability which it demands. Having first given the outline of "Mr. Eliot's sketch," the writer presents the current objections made against the College and the relation to it of the Liberal party, in a light that furnishes a triumphant vindication. The article concludes with wise and timely remarks in view of some complaints that have recently arisen against the College and the Divinity School among Unitarians themselves.—We shall give an extract next week.

Article III, is a translation of an able and interesting Letter by M. Coquerel to Guizot, writen in 1838, on Catholicism and Protestantism in France.

Article IV, is one which the philologist and theologian will value highly in confirmation of Professor Norton's remarks on the popular use of the word "deus." It will be remembered that Professor N. regards the word *deus* (*god*) as a *common name* equally applicable to a very large class of beings, and that this common name denotes not merely an individual of that class, but also the whole class. We use the words *man* and *men*, in the same way. From overlooking this use of words, many have erroneously supposed that when used in the singular by antient writers, the word *deus* denotes the *Supreme God*. When the early Platonic Fathers speak of Jesus as *god*, they do not mean Supreme God.

Article V. on Sacred Music,contains a critical examination of the National Psalmist, and the "Choir Chorus Book," and with discrimination and good taste points out defects.

Article VI. French "Literature and the French Pulpit" is scholarlike, and is written with Christian and philosophic penetration, and sympathy with humanity.

Article VII. is a brief and impressive chapter on the Sphere of Human Influence supplementary to a former article in the Examiner for September 1846.

Article VIII. the Relation of the Pulpit to Future Ages:—A Defence of Preaching,—is the discourse delivered by Rev. Dr. Gannett before the Mass. Convention of Congregational Ministers, June 1, 1848. Independently even of the eloquent delivery of the preacher, it has "thoughts that breathe and words that burn," and is worthy to be ranked with those compositions on the Nature and Office of the Pulpit which have become classics in our theological schools and Manuals for preachers.

Article IX. The Religion of Life,—is called a Reverie; but it was written assuredly in a waking mood—it contains no dreamy thoughts.

The notices of New Publications are as usual discriminating, and the Intelligence interesting.

THE ANTEDILUVIAN WORLD.

We know not how to speak in too high praise of this entertainment. We hear from every quarter that all who visit this exhibition express in almost unqualified terms their admiration of its merit. The sublimity of the scenes represented and the admirable arrangement of the whole entertainment, renders the advantage derived to the spectator of very great moment.

There is a harmony and completeness in every portion of the exhibition, which cannot fail to impress itself on those who see the curtain rise in the first instance on the separation of Light from Darkness, and who follow the manifold points of interest until the curtain descends for the last time on the quiet and poetical scene which forms the concluding portion of the evening's amusement—an amusement which carries with it the high quality of leaving on the mind the impression of improvement—and the disposition to inquire. [Comm.

News from the Churches. Mr. S. Larnard of the Meadville School is preaching alternately at Peoria and Tremont, Illinois, places thirteen miles apart, with good success and encouraging prospects. Messrs. Adam, Eliot, Conant and D'Lange are expected to assemble there in Convention near the close of November.

Rev. S. J. May who has been doing missionary-work in the interior of N. Y. State, has been cheered everywhere by large audiences, and desires exceedingly that a missionary should be established there. He writes that a very diligent man would find as much as he could do to supply the demands upon him. It might not be expedient to form societies at once in many places, but there are a great many villages where are individuals utterly dissatisfied with what is called Orthodoxy—who would be comforted, and saved perhaps from infidelity, by being made acquainted with our expositions of divine truth.

Mr. Coburn, of the last Meadville class, is starting a society in Jefferson, making the third Meadville graduate located near the head of Seneca Lake.

Rev. Caleb Stetson has accepted an invitation to South Scituate. [Comm.

☞ Rev. Dr. Lamson has acceded to the wish of his people to remain with them. Rev. Mr. Livermore of Keene, N. H., will spend the winter in Cuba for the benefit of his health.—Rev. Mr. Stone of Sherburne has resigned his ministry in that place, and taken charge of the pulpit at Chelmsford. Mr. Francis C. Williams, who was invited to Albany, has entered into an engagement to preach there six months. Rev. Mr. Hinckley late of Leicester, has formed an engagement to remain at Norton. Mr. Oliver J. Fernald, of the Cambridge Divinity School, will preach through the winter at West Thomaston, Me. Rev. Mr. Stone, late of Brewster, is now fulfilling an engagement for a year with the people at Sharon.—[Christian Examiner.

Mrs. Mary S. B. Dana. It is some months since it began to be reported, that this lady, whose adoption of the Unitarian faith had become so widely known through her "Letters to Unitarians," had receded from that ground, and been publicly confirmed in the communion of the Episcopal Church. This is now to be relied on as fact. We have the further information to lay before our readers, that she has become the wife of the Rev. Robert D. Shindler, Episcopal missionary at Orangeburg, S. C., (a place of 500 inhabitants, 40 miles Southeasterly from Columbia, on the Edisto,) the place where her father and mother lived at the closing period of their life, and where they both died.

☞ At the semi-annual meeting of "the Society for propagating the Gospel among the Indians and others in North America," held on Tuesday, Nov. 2d, Edward Wigglesworth, Esq., of Boston, and Rev. William I. Buddington, of Charlestown, were elected members of the Corporation. [Comm.

☞ We learn that the new Unitarian Society in West Newton, have invited Mr. William C. White, of the Cambridge Divinity School, to be their pastor, and that he has accepted. The ordination services are appointed for Nov. 22.

☞ The Superintendents of the Middlesex S. S. Society, are requested to call at 37 Congress street, (Transcript Office,) for their copies of the Annual Report.

Corrections. In the extracts from the sermon published in our last number, in the 2d column, 2d paragraph, for "radiant loveliness" read "radiant *holiness*"—after "deal out threats" put a comma instead of a semi-colon. *In the last* paragraph, in two instances for "need we do more than ask this *guest*"—read "need we do more than ask this *question*." Also in two or three places for "*bare*" read "*base*." N. B. the MSS. was not prepared for the *press*.

RELIGIOUS INTELLIGENCE.

Further effort for Reunion.—*The Synod of Virginia* (Old School) have taken action in favor of the Reunion of the two divided General Assemblies, and they add that they can entertain no propositions that do not include the reunion of the whole Presbyterian Church of the United States, on the principles of the constitution and the word of God.

At the meeting of the *Synod of New Jersey*, also, 18th ult., (remarks J. N. D. in the *N. Y. Obs.*,)

A proposal from the Old School *Synod of Virginia* for reunion was courteously received and kindly responded to, a committee of Conference was appointed to meet the Committee of the other Synod, and there is a general feeling of friendliness on both sides, but probably no effectual action will take place that does not originate in the respective General Assemblies, where the disruption began. The Old Side and New Side Presbyterians of the last century continued apart seventeen years. The last seven were spent in negotiating a reunion. We have been put asunder now for ten years.

Bible in France.—Of the 10,000 dollars voted by the American Bible Society at their last annual meeting for the distribution of Bibles in France, 3000 dollars have been already forwarded.

The Grand Ligne Mission.—Rev. Dr. Cote, of this mission, formerly a Catholic, but now a Protestant, remarked at the recent American Baptist Anniversaries at Rochester, N. Y. as follows:

After his conversion to the truth he cast away tradition, and all the institutions which are founded upon it. In an interview between himself, a congregational minister, and a Romish priest, the latter charged the congregationalist

with retaining some of the peculiar usages of Rome. Your infant sprinkling,' said he,' is one of our traditions; it is not in the Bible; it belongs to us. How can you talk to us about our traditions?' He then referred to the argument of Bossuet, that if Protestants retain one of the Romish traditions they are no better than if they adopted the whole. The Baptists were the only people who can adopt the motto, 'The Bible and nothing but the Bible."

Dr. Cote was subsequently asked, whether the practice of the Grand Ligne Mission (i. e. in respect to close communion,) corresponded with that of the Baptist denomination!

"The Dr. replied that the church was not strict in its communion, but that there was evidently a change going on in the midst of its members. The church was Calvinistic in doctrine. Rev. Mr. Cleghorn, of Canada, arose and remarked that he was well acquainted with the Mission Church, that he knew they were anxiously inquiring after truth in reference to the communion question, and that he had no doubt but they would soon conform to the uniform practice of the denomination in this respect. There seemed to be a universal manifestation of pleasure on the part of the audience at the expression of this assurance."

This mission at Grand Ligne has hitherto been generously nurtured and sustained by Orthodox Congregationalists; and there have often appeared articles in the *N. Y. Observer*, the *N. Y. Evangelist*, and other Orthodox papers, commending it very warmly. But the N. Y. Observer now speaks as follows:

"If it holds and propagates the sentiments expressed by Dr. Cote, it should be supported by those who think with him on these great doctrines of our holy religion.

It is in place also to add, that in these days of evangelical alliances and christian union, it is foreign from the spirit of the gospel, for any protestant sect to claim for itself to be the ONLY people who can adopt the motto, "the Bible and nothing but the Bible." It is worse than folly, it is wickedness to talk of fraternal relations, and Christian correspondence, and closer union, when such slanders are heaped on the heads of those whom we profess to regard as Christian brethren, or while we arrogate such exclusive and pharisaical righteousness to ourselves.

On this last paragraph from the Observer it is in point to say, that there is a great deal of this "foolish talk" about "fraternal relations," at the present day, among the evangelical churches.—There is talk, but the spirit of union is wanting. And the very presumption and false witness which the Observer charges on the Baptists, it is itself often guilty of in relation to Unitarians and others.

"AWFUL DESTITUTION," OR--RIDICULOUS EXCLUSIVENESS.

The population of Eastern Texas, estimated at 55,000, *have not a single Church* in which to worship GOD, and but *one* Clergyman to guide them into the True Fold!

This is an editorial announcement by the "CHURCHMAN" newspaper of this city, and it means that there is not a single church of the sect to which the editor of that print belongs, and only one clergyman of his sort. There are numerous churches and clergymen in that region, although far from being well supplied with the means of grace as it should be. [N. Y. Obs.

CONVERSION EXTRAORDINARY.—The Rev Thomas Butler, D.D., who some years ago was one of the priests attached to St. Anthony's Roman Catholic chapel, Liverpool, on Friday last read his recantation as a Roman Catholic, and was taken into the Church of England by the Rev. Joseph Baylee of Birkenhead. Dr. Butler has been a great controversialist, and has been by many considered a champion of popery. He is the author of two volumes of controversy, entitled "The Truths of the Catholic Religion proved from the Scriptures alone!"

THE FRENCH NATIONAL SYNOD. This Synod, it appears, has voted to have no Confession of Faith, and accordingly M. Gasparin and his friends have withdrawn.

The Rationalists were opposed to having any Confession, and exerted themselves to secure the election of deputies to the Synod favorable to their views. They succeeded in securing about two thirds of the whole number. Of the Orthodox, a large proportion were disposed to go with them, in order to preserve the unity of the organization and its connection with the State, so that the vote taken indirectly upon the question of adopting a Confession stood as follows:—

67 voted in the negative.
6 in the affirmative.
7 withheld their votes.

Mr. F. Monod, a pastor, and Messrs. Gasparin and Bonnet, laymen, then withdrew from the Synod. This is the beginning of a new orthodox, evangelical body; small, indeed, at the outset, but likely to increase.

SIX CONVERTED ROMAN CATHOLICS have recently been received into a Baptist Church, in Stark County, Ohio, and others are expected to join soon.

REV. DR. PATTISON has accepted the appointment of Professor of Christian Theology in the *Newton Theological Institution*.

TAKING THE VEIL. Two young ladies, Miss Mary Malony and Miss Mary Lynch, natives of South Carolina, were received into the Ursuline Convent, Cincinnati, on Thursday of last week.

GENERAL INTELLIGENCE.

DREADFUL COLLISION ON THE EASTERN RAIL ROAD. On Thursday night of last week, a train proceeding from Lynn to Salem on its return from a Whig meeting, and a train proceeding from Salem to Marblehead on its return from a Democratic meeting, came into collision, and five persons on board the train to Marblehead were killed instantly, and six others badly wounded, one of whom died the next morning—all of Marblehead. A young lad by the name of Rossel was among the killed. He was alive on being taken up, but died shortly after he was put on board the cars to Salem. Amid his last breathings, was heard the name "Mother! Mother!" from his lips. The train from Lynn rode down the smaller one from Salem. What sorrows by sea, and now by land, have fallen on Marblehead! And what contrasts in life! Shouting of huzzas and wailing of lamentations, from the same lips, on the same short night! Torch lights for a political celebration returning from thence to be lifted over the corpses of the dead!

☞ MR. MACREADY contemplates, it is said, on his return to New York from Boston, a series of Dramatic Readings to be given at one of the public lecture rooms—to give many an opportunity to hear him who will not visit the theatre, or the Opera House. Will he not confer the same favor on many also in Boston!

MORE BOSTON MUNIFICENCE. A Pamphlet from Amherst College, containing the address of the Hon. W. B. Calhoun, (now President of Massachusetts Senate) on the subject of the Observatory, says that the most liberal individual donation during the past year has been made by the Hon. David Sears, consisting of real estate in the city of Boston, estimated by the donor to be of the value of $12,000. This, with $10,000 formerly bestowed, is to constitute the "Sears Foundation of Literature and Benevolence." Mr. Sears gave $5000 for the Cambridge Astronomical Observatory. It is Boston's great honor that among her citizens there are so many who understand the use of their money.

EMIGRANTS—The whole number of Alien Passengers arrived at Boston for the week ending Oct. 30th, was 718; of this number 637 paid head money, 34 were bonded, and 47 had been here before, or were Americans. 506 are laborers from Ireland, 186 mechanics from England 41 tradesmen from Germany. Since the accord of April, 148,477 immigrants have arrived at New York from the European continent and Great Britain; nearly one hundred and fifty thousand in less than seven months.

THE DOMESTIC SORROWS OF HENRY CLAY. Martin Duralde, son-in-law of Henry Clay, and formerly a man of great wealth in Louisiana, died recently of yellow fever on his return to Tampico.

SUDDEN DEATH. We learn from the Barre Patriot, that the Rev. Samuel Gay of Hubbardston, Mass. suddenly expired in his field while harvesting, on the 17th ult., in a fit of apoplexy.

THE MORMON TEMPLE.—The Fort Madison Statesman says that a company has purchased all the Mormon property, in the hands of A.W. Babbitt, the Mormon agent, at Nauvoo, including the walls of the temple; and that arrangements have been made to rebuild it as soon as possible. The price was $12,000. The Temple was recently burnt—all but the walls.

THE LATE DIXON H. LEWIS The funeral of Hon. Dixon H. Lewis took place on Friday, the 27th ult. His remains weighed 500 pounds, and with the coffin and lead lining 900 pounds. Fourteen men could with difficulty carry it down.

The character of Mr. Lewis, as given below by a friend in the Journal of Commerce, is worthy of all praise.

Though by nature a Democrat, and strongly attached to the Democratic institutions of his country, he was proverbially generous towards political opponents, among whom he had no personal enemies, but very many warm personal friends.

His "heart" or "soul" pulsated strongly and keenly sympathized with suffering humanity; and it was in his private and domestic associations in which his character shone to the greatest advantage. As a husband, parent and friend, he had no superior.

The writer of this was once his travelling companion in a stage coach on a stormy winter's day. A passenger who was a stranger, was taken suddenly ill. Col. Lewis hurried the driver till an inn was reached, where Col. Lewis would not leave him until medical aid was called, and the sick man provided for.

It is said that he was once a passenger on board of one of the Wilmington boats when it came in collision with another steamer on the same line. The boat on which Col. Lewis had embarked was seriously injured, and fears were entertained that she would sink. It is said that he refused to leave the boat until the other passengers were all cared for, including the women and children on board, preferring the convenience and safety of others to his own.

GOV. SLADE'S AIDS. The Rochester Daily Advertiser says that city was greeted on Thursday by the arrival of twenty-six young ladies who were on their way to the West, accompanied by Governor Slade, of Vermont, to engage in teaching.

IMMIGRANTS. The number of Immigrants arrived at this port during the week ending on the 5th inst., was 645; paid head money 541; 119 has been here before, and 5 were taken away as they were unable to support themselves, and the masters of the vessels were unwilling to bond them.

A GOOD EXAMPLE. The two political parties in New Orleans adopted rules and regulations, signed by Committees of the various clubs for the purpose of avoiding collisions, to create good feeling, and courtesy between them during the present political Campaign.

FOREIGN INTELLIGENCE.

NEWS FROM EUROPE BY STEAMER.—The Hibernia arrived at her wharf at East Boston between 2 and 3 o'clock, Friday morning, Nov. 3rd.

IN ENGLAND, the alarm produced by the appearance of the *cholera* had sensibly abated. Its ravages had been greater in *Edinburg* and vicinity than elsewhere—over 100 cases and 70 deaths. It is said that the disease made its appearance almost contemporaneously in Sunderland and in the low lying districts below London Bridge. In both places the first cases were those of intemperate sailors who came from Hamburg and were attacked by the malady on the voyage.

The Government has resolved, on the recommendation of the Board of Health, to do away with the idle precaution of six days' quarantine, inflicted on vessels from continental ports suspected of cholera.

The *harvest* is now completely got in. Potato crop good in Scotland, but immensely short in Ireland. The oat crop is good.—Large supplies of grain are flowing into England from the Baltic and other ports.

At present, money is abundant, chiefly from the absence of demand for it for commercial purposes, but it cannot be raised for railway purposes. Merchants, generally, are conducting their business with great caution, and the bitter experience of the last two years has not been altogether thrown away. The desire to preserve a peaceful attitude amongst the nations of Europe is predominant in every man's mind, as the main course of safety.

IN IRELAND the trials are still progressing.—O'Donohue has been convicted but recommended to mercy. Thomas Frances Meagher, when put on trial, and permitted to challenge the jury, made a few remarks which will certainly challenge respect. Said he,—My lords, previous to the jury being sworn, I beg leave to say a few words. I desire to protest against the constitution of the panel from which the jury by which I am to be tried is to be selected. Personally, I care not whether I am to be tried by a jury of Protestants or a jury of Roman Catholics. Though I am myself a Roman Catholic, I feel that my case, my honor, my liberty, my life, are as safe in the hands of a jury exclusively composed of Protestants as one exclusively composed of Roman Catholics. Were I to consult my own feelings only, I should not make these observations; but, my lords, as a matter of principle—a principle vitally affecting the pure, the legitimate, the safe administration of justice in this kingdom—upon high public grounds, perhaps the highest that can exist, I feel myself called upon to protest, and I do so seriously and solemnly against a system by which, in a Roman Catholic county of a Roman Catholic country, only 18 Roman Catholics are returned upon a panel of near 300 jurors.

In consequence of the demurrer in the case of W. Smith O'Brien, I conceive it would be a wanton waste of the public time were I to instruct my counsel to challenge the array; but as I feel that this may be the last time I may be permitted to raise my voice, I cannot let this opportunity pass without protesting in the strongest manner against a system which virtually repeals the rights conferred by law upon the members of the religious creed to which I am proud to belong. In doing so, however, I assure your lordships, the gentlemen who will be sworn to try me, and all who know me and have given credence to the sincerity of the sentiments I have expressed in public, that in making these remarks I have not been influenced in the slightest degree by a spirit of sectarianism.

His trial had occupied several days, and was not yet concluded.

IN FRANCE, there are still felt the tremblings of that political earthquake that shook the monarch from his throne. The Red Republicans—*Pierre Leroux* among them, whose speculations, we believe, did much to help Mr. Brownson to the light he had gained when he wrote to Dr. Channing in 1842—have been holding banquets for the sake of producing agitation; and at one of them M. Pierre Leroux drank to the "Old Mountain, to Robespierre, and to '93." (This toast was received with frenzied bravos, which lasted several minutes.) M. Proudhon proposed a toast to the Republic of '92 and '93. In speaking of the Government he said, 'We see again the manœuvres of '89, the policy of '89, but the revolutionary wave increases, and the people will feel their energy, even if they had before them a new Louis XVI."

Under all circumstances the election of President of the Republic cannot take place until the 25th of November.

The new Archbishop of Paris, M. Sibour, was installed formally on the 16th, in the Cathedral of Notre Dame.

AUSTRIA. On account of the threats of the absent Emperor, that he would find some means to reduce Vienna to submission, and the approach of the Emperor's general, Jellachich, there was great excitement in the city—reinforcements were sent for, and were arriving, until there were 100,000 men in arms. All who could were leaving the city.

ITALY. The news from Vienna has acted like a thunder-bolt upon Radetsky and his army. The troops are aware of their awkward position, in not knowing to what power they now belong.

Piedmontese troops have, it is said, received orders to be in readiness for the field by the 16th.—General Durando has been ordered to proceed to Turin without delay.

The rumor is reported in Paris, that Charles Albert does not intend to renew the armistice, but will recommence hostilities on the 22d.

RUMA. A ukase of the Emperor Nicholas, which has just been published, accords some extension to the rights which the Jews enjoyed in Poland. It declares that in thirteen streets where only three Jews have been hitherto admitted to live, as many as five can reside for the future; that all the other streets of the capital, and in all the other towns of Poland, where the Jews were prevented from residing, they may establish themselves in any numbers they please; that they may even purchase ground to build on, provided that they erect on it houses of stone. These liberties are accorded to suit such Jews as possess from 9000 roubles (36,-000f) to 3000 roubles, according to the streets in which they wish to reside at Warsaw, and 1500 roubles for all other towns. They must, besides, be engaged in business as bankers, or have some other respectable calling.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at the house of Rev. B. Frost, in Concord, on Tuesday, 14th inst.
nov11 WM. NEWELL, Scribe.

☞ SUBSCRIBERS who do not file the Register, and who may have a copy of the number dated Sept. 2, 1848, will confer a favor by forwarding it to this office. Also No. 28 of Vo. 27. nov11

☞ DELEGATES MEETING. The regular monthly meeting of the "Association of Delegates from the Benevolent Societies of Boston," will be held in Hall No. 2, Tremont Temple, (Entrance South Iron Gate,) on Tuesday, 14th inst, at 3 o'clock, P. M.—All persons interested in the distribution of charity are invited to attend.

F. B. WOODWARD, Sec'ry,
Boston Society for the prevention of Pauperism.
nov11

☞ JOHN B. GOUGH, at Tremont Temple, on Sunday Evening, 12th inst, at 7 o'clock, will lecture on the great subject of Total Abstinence, being the last time this season, previous to his going to New York State to fulfil an engagement he is under for some months.

M. GRANT, Pres. B. T. A. Society.
F. R. WOODWARD, Sec'ry. nov11

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The last meeting for the present season of this Association, will be held at the house of Rev. O. Stearns in Hingham, on Tuesday, Nov. 14, at 5 o'clock, P. M.
nov11 A. R. POPE, Scribe.

☞ SUNDAY EVENING SERVICES. Religious services *every Sunday evening* in the Chapel on Freeman Place, Beacon st.

Conference meeting or a Lecture *every Wednesday evening*, at the same place.

Our friends are invited to meet with us on these evenings, as they may find opportunity. oct28

MARRIAGES.

In this city, 2d inst, by Rev J. Fisher, Mr John Mitchell to Miss Mary Curry, all of this city.

Richard Raymond to Miss Augusta C. Bailey, both of Charlestown.

In Charlestown, Oct. 22d, by Rev Mr Folsom, Mr Edwin Storey of New York, to Miss Abby B. Clark of Charlestown. Also, Nov. 5, by the same, Mr Hiram H. Howard of Dover, N. H., to Miss Harriet Keble of Charlestown.

In Charlestown, 1st inst, by Rev George E. Ellis, Mr Luther R. Symaes of Medford, to Miss Elizabeth A., daughter of Mr Nathaniel Ayer, of C.

In North Chelsea, Oct. 2d, at the First Congregational Church, by Rev Norwood Damon, Joseph Cooper, Esq., to Miss Mary Ann Key, both of Boston.

In Templeton, 26th ult, by Rev Charles Wellington, Mr Leonard Stone, Jr., to Miss Margaret C. Wellington, daughter of the officiating clergyman.

In Lowell, 12th ult, Mr Edward Lawson to Miss Betsey Everton.

In Westfield, 1st inst, Edward B. Gillett, Esq, to Lucy, only daughter of Hon James Fowler, all of W.

In Harvard, 26th ult, by Rev Mr Gilbert, Mr Samuel F. Whitney to Miss Sarah Tarbell, daughter of Jerome Gardner, Esq.

In Easport, Me, 23d ult, by Rev George M. Rice, Mr George W. Milton of this city, to Miss Sarah D. W. Webster, of E.

In Portsmouth, N. H., Nov. 1, at the Stone Church, by Rev A. P. Peabody, Francis Bowen, Esq., to Miss Arabella Stuart, both of Cambridge.

In Dublin, N. H., 19th ult, by Rev Mr Leonard, Mr John W. Cory to Miss L. Maria Gleason.

In Springfield, Oct. 30th, by Rev G. F. Simmons, Charles P. Harding to Elizabeth B., daughter of the late Allen Bange, Esq., of that city.

In Providence, R. I., 29th ult, by Rev Mr Osgood, Mr Leonard Kingsley to Miss Mary T. Leman, both of that city.

Nov. 1st, James Snow, Jr., and Anna Martin Read, eldest daughter of James H. Read.

DEATHS.

In Charlestown, Oct. 29th, William Henry, youngest son of Edward Pratt, 3 yrs 9 mos.

In East Lexington, 19th ult, Mary W., wife of Willard Evans, and daughter of Phineas Lawrence, 33.

In Keene, N. H., Oct. 4th, Mrs Mary L., wife of Hon. James Wilson, of K., 56.

Oct. 24th, Mrs Elizabeth J., wife of Dr Amos Twitchell, of K., 60.

The Leading Periodical
IN AMERICA.

GODEY'S LADY'S BOOK,
For 1849.
DEDICATED TO THE LADIES OF THE UNITED STATES.
Edited by SARAH J. HALE,
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and L. A. GODEY.

A Novelette by MISS E. LESLIE, who contributes to every No.
N. F. WILLIS' Original Scriptural Poetry.
T. S. ARTHUR, who contributes to every No., illustative of Croome's Sketches of American Character.

We intend merely to give a notice of our intentions for next year, leaving to others long advertisements—"full of sound and fury, signifying nothing."

Agreeably to the practice of last year, the publisher will issue as good a number each month as he does in January. This is a novel feature in Magazine publishing. During the whole of last year he gave more engravings and more reading matter than any of his contemporaries, and will continue to do so next year.—Those who subscribe to GODEY'S LADY'S BOOK, may do so under the assurance that they will receive more for their money in the Magazine alone, than by subscribing to any other work. To this is added and included in the same $3, the LADY'S DOLLAR NEWSPAPER, which contains in one month nearly, if not quite as much reading matter as the other monthlies, making for $3, the amount of reading of two magazines a month. THERE ARE PECULIARITIES about Godey's Lady's Book for the ladies that no other Magazine possesses. There is a Mezzotint and Line Engraving in each number—both by the best artists. In addition to these, there are given monthly what no other magazine gives—a Colored Fashion Plate, with a full description. This feature is peculiar to Godey, as no other work has them every month and colored. Then there are Caps, Bonnets, Chemisettes. Equestrianism for Ladies, with Engravings. The Ladies' Work Table, with designs for knitting, netting, crotchet, and all other kinds of work. Patterns for Smoking Caps, Chair Covers, Window Curtains, D'Oyley's, Purses, Bags, &c., &c. Health and Beauty, with Engravings. Model Cottages, with ground plans, and other engravings, always illustrative of something useful. Music, beautifully printed on tinted paper, which may be taken out and bound. Colored Modern Cottages, and Colored Flower Pieces occasionally. These are all extra in Godey, and to be found in no other Magazine. These were all given last year, and will be continued. In addition, we shall have in every No., one of

"CROOME'S SKETCHES OF AMERICAN CHARACTERISTICS,"

A most amusing series, now first given to the American public. These will be illustrated in every No. by a Story from the powerful pen of T. S. Arthur, Esq.

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Illustrated by Fay Robinson, Esq. This series will be very interesting to the ladies.

"THE APPLICABILITY OF THE FINE ARTS TO DOMESTIC USES,"

Is another series of Engravings now in preparation, and will be published during the year.

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Having given so many Model Cottages, we intend now to commence the publication of Cottage Furniture—a very necessary appendage to a Cottage.

RELIGION AND HISTORY.

Our superior Artists, Walters, Tucker, Pease and Welch, are now engaged upon a set of plates illustrative of these two subjects.

OUR MUSIC.

Prepared expressly for us—mostly original, and beautifully printed, has long commanded a decided preference over that of any other Magazine. It is a feature in The Book.

THE LITERARY CHARACTER OF GODEY'S LADY BOOK.

With such writers as Miss Leslie, Grace Greenwood, W. G. Simms, Mrs. Ellet, T. S. Arthur, Mrs. E. Oakes Smith, Mrs. J. C. Neal, H. T. Tuckerman, H. W. Herbert, &c., the author of the Widow Bedott, Professor Frost, Bryant, Longfellow, Holmes—and a host of others—must always take the lead in literary merit.

TERMS:

For Three Dollars we will send the Lady's Book, containing more reading than any other monthly, and the Lady's Dollar Newspaper published twice a month, which contains as much reading as any of the $3 periodicals of the day—making three publications in one month, or if the subscriber prefers the following splendid engravings to the Lady's Dollar Newspaper, (although we would not advise it, as engravings cannot be sent through the mail without being crushed or creased,) we will send the beautiful plate containing the portraits of Harriet Newell, Fanny Forrester, Mrs. Stewart, Mrs. Ann H. Judson and Mrs. E. D. Dwight, and the plates of Christ Weeping over Jerusalem, The Opening of the Sepulchre, Deliverance of St. Peter, and The Rebuke. If preferred to the newspaper or plates, we will send Miss Leslie's novel of Amelia, and any three of Mrs. Grey's, or Miss Pickering's popular novels.

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New Invention.
PATENT RIGHT SECURED.

BELIEVING that similar attempts to those made by certain Dentists and others (for fear of losing business, or envious of my having the credit due me,) to prejudice the community against the use of ether, and my claims as the discoverer, (which, however, they have entirely failed to do,) will be made in relation to my invention I am now introducing,—(which I pledge myself to demonstrate by scientific principles at once to any individual to be the most valuable invention for supporting teeth in the mouth ever made,) I have determined to insert Mineral teeth with false gums unsurpassed in beauty and durability, upon the very best of gold plate, without the slightest pain, (until it shall be introduced and appreciated, which will of course be done immediately,) without compensation.

After sufficient length of time has elapsed to show that nothing artificial could be more perfect, I expect my usual charge; with the exception of the cost of constructing them, which will be required when the Teeth are inserted.

This invention will be exhibited from 10 to 1 at my Rooms.

A scale of charges, with a pamphlet explaining this method of inserting Teeth, with references and credentials from the highest authority in the United States, may be had by calling at or addressing

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NO. 19 TREMONT ROW,
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[From the Christian Register.]

"Having seen several of the more important operations of dentistry performed by Dr. Morton in cases requiring much skill, and where our acquaintance with the individuals give us good opportunities of observation, we can speak with the greater confidence of his success, particularly in inserting complete sets of teeth. In the almost perfect imitation of nature, his artificial teeth can hardly be surpassed; and this imitation, we learn, is not merely in appearance, but extends to the working qualities, which are secured by the excellence of the material, and the nicety with which the plate is fitted to the jaw.

As it is Dr. Morton's intention to confine his exertions to his profession, we cannot doubt that his intelligence and skill will be appreciated and rewarded."

[From the N. E. Puritan.]

"Dr. Morton has resumed the practice of his profession, and we trust that the patronage of the public will help to repay him for the sacrifices he has made to their good. The great attention which Dr. M. has devoted to the manufacture of artificial teeth, and to their adjustment in the mouth, place him among the very first of our dentists."

[From the Evening Gazette.]

"We are happy to learn that Dr. Morton is now able to resume the practice of his profession, and we feel confident that the public will show their gratitude to the discoverer of this blessing to mankind by a liberal patronage in his peculiar art, in which he has few equals and no superiors in our city."

[From the Boston Courier.]

MECHANICAL ART. "The slight variations in color between different teeth, or shadings in the same tooth, and the set of the gum upon the tooth, are given with such truth, that the wearer of such, we suspect, might go through life in a broad laugh, without the genuineness of his teeth being suspected, whatever might be thought of his brains. The public have personal interest enough in him to wish him a hearty success, knowing as they do, the amount of human suffering which has even already been relieved through his courage and perseverance in the ether discovery. Dr. Morton's Office is at 19 Tremont Row."

[From the Mass. Ploughman.]

"Not content with a discovery by which one's teeth can be taken out without his knowing it, he will put in a set which may be worn with equal unconsciousness. There is an exquisite finish about the teeth and their fittings which foreign competition can hardly surpass. Judging from these specimens, one need not go beyond 19 Tremont Row for his ivory."

[From the Boston Atlas.]

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[From the Christian Alliance.]

"Among the most valuable results of scientific research, is the discovery of the properties of ether, by Dr. W. T. G. Morton. His sacrifice of health and property, while puesuing his arduous investigations, entitles him to the patronage as well as gratitude of the community. Those who have accurately examined specimens of his dentistry, cannot hesitate to bear unqualified testimony to his scientific skill and knowledge of his profession. By his thorough acquaintance with the properties of ether, and judicious administration of it, he is able to perform the most difficult dental operations, without suffering or injury to the patient.
nov11 eopostf

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Doors open at 7; to commence at 7½. Admission 25 cents. Liberal arrangements made for the admission of schools, especially Sunday Schools, and also for parties from the country. Office hours daily at No. 9 Milk street, between 10 and 12 o'clock.
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1. Aunt Ellen's New Stories, 6th edition, illustrated by Mrs. Sarah Jane Hale.
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22. Christmas Roses and other Tales.

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The work is now completed, and the publishers have made arrangments for Binding the work in elegant and uniform style of cloth, full gilt back, with appropriate designs, price 25 cents per volume. Subscribers and purchasers of the work can send their sets to the publishers for binding, and have missing numbers supplied at 25 cents each. The numbers will soon be withdrawn from circulation Those who wish to complete sets of the work must make an early application.

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POETRY.

For the Register.

TO MRS. W. C.,

OF UPTON, VT.

Thy voice, that erst in gentle lullaby,
Or winsome tone that strove the op'ning sense
To aid, bespoke such depth of tenderness
That he who listened, newly born from Heaven,
Deemed it an echo of his native tongue,
Comes broken now with sobs; and joyful notes
That late did praise the Gracious Lord, who gave,
To plaintive melody have changed, that strives
To say, "The Lord hath taken, bless His name."
Thine eyes are dim with tears; whose gentle light
Of late revealed such deep and stedfast love
That perfect trust in thee, and faith entice
Sprang up the timid gazer's heart within.
He had not left that holy rest he found,
But sweet remembrances of Heaven were strong
Within his soul; too strong for his slight hold
On earth. He went, (and God be praised for this,)
While earth was strange, and heaven yet familiar;
He went, unconscious of the myriad ties
That bind us to this fair and happy world.
From out the host of wingless angles here,
He only knew and loved some two or three;
His nearer friends were 'mong the seraphim
And cherubim; and when to bid him home
One came from heaven whose name he had not learned,
He went with no regret for what he left.
He saw, on that sad day, what thou could'st not;
Thine eye did'st mark but shadows creeping on
To darkest night o'er his; which yet discerned,
And met with welcome glance, amid the gloom,
The pure, white pinions whence the shadow fell.
His future might have been,—yet God alone
Doth know; perhaps thine anxious care despite,
Unsighly weeds had grown by influence fed,
Beyond thy ken, or power to guard if known.
He might, say, with fair nurture, most have blessed
His race; but vicious hands perchance had led
Astray thy cherished one; and thus in him
Our poor Humanity a challenger
Had found, instead of champion; God knows;
Yet whatso'er his future might have been,
No doubt can shadow now its certainty.
Oh! sorrowing ones! henceforth for him no fears!
In all your loss, this cheer doth yet remain,
Of mighty import to a parent's heart.

* * * *

Kennebunk, Oct., 1848.

The following Hymn, written for the occasion, by Mrs. Wm. Barry, of Lowell, was sung at the Consecration of the new Cemetry in Framingham.

Thy viewless Presence, Holiest One, pervades
The spirit whisperings of these forest shades,
Which love would consecrate, and Piety,
To Death, to Life, to Love, to Faith and Thee.

To Thee, O Death! for oft thy funeral wail
Shall wake sad echoes through the voiceful dale;
Yet, loving are thine angel ministries,
Lifting the veil that parts us from the skies.

To Life! whose hurrying feet shall careless tread
These sacred paths—this City of the Dead—
To you, ye gathering throng! for Death, e'en now,
Hath wove the cypress chaplet for thy brow.

To thee, O human Love! who sadly here
Shall bathe the greensward with the falling tear;
But mark ye well, that Autumn's dying gloom
Precedes the glory of the Spring-time's bloom.

To thee, O Faith! whose meek uplifted eye
Pierces the darkling mists of earth and sky;
Here, 'mid the wreck of earthly hopes, impart
Thy peace celestial to the stricken heart.

FATHER, to THEE! in this deep solitude,
O, may thy hovering presence o'er us brood;
Trusting thy love, serenely shall we rise,
Nor dread the untried pathway to the skies.

MISCELLANEOUS.

[Our readers, who are interested in the "Stray Leaves from Margaret Smith's Diary," will doubtless be glad to peruse some of the numbers previous to that with which we began. These contain incidents which, besides giving a better acquaintance with some of the characters already introduced, throw much light upon the history of the times, and will exert a healthful influence on the imagination and the heart.]

STRAY LEAVES
FROM
MARGARET SMITH'S DIARY,
IN THE
COLONY OF MASSACHUSETTS.

Betrothal of Cousin Rebecca to Sir Thomas Hale, and her perplexity and tears thereupon.—Robert Pike.—A Young Enthusiast.—Slavery of Africans and Indians in olden time in New England.—How to make ourselves happy, and others too.

[From the National Era.]

Newbury, June ye 30th, 1678.

This morning, Sir Thomas and Uncle Rawson rode over to Hampton, where they will tarry all night. Last evening, Rebecca had a long talk with her father concerning Sir Thomas, who hath asked her of him. She came to bedde verie late, and lay restless and sobbing; whereupon I pressed her to know the cause of her grief, when she told me she had consented to marry Sir Thomas, but that her heart was sorely troubled, and full of misgivings. On my querying whether she did really love the young gentleman, she said she sometimes feared she did not; and that when her fancie had made a fair picture of the life of a great lady in England, there did often come a dark cloud over it, like the shade of some heavy disappointment or sorrow. "Sir Thomas," she said, "was a handsome and wittie young man, and had demeaned himself to the satisfaction and good repute of her father and the principal people of the Colony; and his manner towards her had been exceeding delicate and modest, inasmuch as he had presumed nothing upon his familie or estate, but had sought her with much entreaty and humilitie, although he did well know that some of the most admired and wealthie young women in Boston did esteem him not a little, even to the annoying of herself, as one whom he especially favored."

"This will be heavie news to Robert Pike," said I; and I am sorrie for him, for he is indeed a worthie man."

"That he is," qaoth she, "but he hath never spoken to me of aught beyond that friendship which, as neighbors and school-companions, we do innocently cherish for each other."

"Nay," said I, "my sweet cousin knows full well that he entertaineth so strong an affection for her, that there needeth no words to reveal it."

"Alas!" she answered, "it is too true. When I am with him, I sometimes wish I had never seen Sir Thomas. But my choice is made, and I pray God I may not have reason to repent of it."

We said no more, but I fear she slept little, for on waking about the break of day, I saw her sitting in her night dress by the window. Whereupon I entreated her to return to her bed, which she at length did, and, folding me in her arms, and sobbing as if her heart would break, she besought me to pity her, for it was no light thing which she had done, and she scarcelie knew her own mind, nor whether to rejoice or weep over it. I strove to comfort her, and, after a time, she did, to my great joy, fall into a quiet sleep.

This afternoon, Robert Pike came in, and had a long talk with Cousin Broughton, who told him how matters stood between her sister and Sir Thomas, at which he was vehemently troubled, and would fain have gone to seek Rebecca at once, and expostulate with her, but was restrained on being told that it could only grieve and discomfort her, inasmuch as the thing was well settled, and could not be broken off. He said he had known and loved her from a child; that for her sake he had toiled hard by day and studied by night, and that, in all his travels and voyages, her sweet image had always gone with him. He would bring no accusation against her, for she had all along treated him rather as a brother than as a suitor, to which last condition he had indeed not felt himself at libertie to venture, after her honored father, some months ago, had given him to understand that he did design an alliance of his daughter with a gentleman of estate and family. For himself, he would bear himself manfully, and endure his sorrow with patience and fortitude. His only fear was, that his beloved friend had been too hastie in deciding the matter; and that he who was her choice might not be worthy of the great gift of her affection. Cousin Broughton who has hitherto greatlie favored the pretensions of Sir Thomas, told me that she well-nigh changed her mind in view of the manly and noble bearing of Robert Pike; and that if her sister were to live in this land, she would rather see her the wife of him than of any other man in the Colony.

July ye 3d. Sir Thomas took his leave today. R. Pike hath been here to wish Rebecca great joy and happiness in her prospect, which he did in so kind and gentle a manner that she was fain to turn away her head to hide her tears. When Robert saw this, he turned the discourse, and did endeavor to divert her mind in such sort that the shade of melancholy soon left her sweet face, and the twain talked together cheerfully as had been their wont, and as became their years and conditions.

July ye 6th. Yesterday a strange thing happened in the meeting-house. The minister had proceeded in his discourse, until the sands in the hour-glass on the rail of the Deacon's pew had well nigh run out, and Deacon Dole was aboute turning it, when suddenlie I saw the congregation all aboute me give a great start, and look back. A young woman, barefooted and with a coarse canvass frock about her, and her long hair hanging loose like a periwig, and sprinkled with ashes, came walking up the south aisle. Just as she got near Uncle Rawson's pew she stopped, and, turning roundabouts the four corners of the House, cried out: "*Woe to the persecutors! Woe to them who for a pretence make long prayers! Humble yourselves, for this is the day of the Lord's power, and I am sent as a sign among you!*" As she looked towards me, I knew her to be the Quaker maiden, Margaret Brewster. "Where is the Constable!" asked Mr. Richardson. "Let the woman be taken out." Thereupon the whole congregation arose, and there was a great uproar—men and women climbing the pews, and manie crying out, some one thing and some another. In the midst of the noise, Mr. Sewall begged the people to be quiet, and let the Constable lead out the poor deluded creature. Mr. Richardson spake to the same effect, and the tumult a little subsiding, I saw them taking the young woman out of the door; and, as manie followed her, I went out also, with my brother, to see what became of her.

We found her in the middle of a great crowd of angrie people, who reproached her for her wickedness in disturbing the worship on the Lord's day, calling her all manner of foul names, and threatening her with the stocks and the whipping post. The poor creature stood still and quiet; she was deathly pale, and her wild hair and sackcloth frock gave her a verie strange and pitiable look. The constable was about to take her in charge until the morrow, when Robert Pike came forward, and said he would answer for her appearance at the Court the next day, and besought the people to let her go quietly to her home, which, after some parley, was agreed to. Robert then went up to her, and, taking her hand, asked her to go with him. She looked up, and, being greatlie touched by his kindness, began to weep, telling him that it had been a sorrowful cross to her to do as she had done; but that it had been long upon her mind, and she did feel a relief now that she had found strength for obedience. He, seeing the people still following, hastened her away, and we all went back to the meeting-house.

This morning she hath been had before the magistrates, who, considering her youth and good behaviour hitherto, did not proceed against her so far as manie of the people desired, she was placed in the stocks for the space of one hour; at the end of which time, Robert Pike and Mr. Sewall, who had restrained the boys and rude women from offering any abuse unto her, gave her to the care of her relatives. The former, I hear, did speak openlie in her behalf before the magistrates, saying that it was all along of the cruel persecution of these people that did drive them to such follies and breaches of the peace.

August ye 1st. Capt. Sewall, R. Pike, and the minister, Mr. Richardson, at our house today. Capt. Sewall, who lives mostlie at Boston, says that a small vessel loaded with negroes, taken on the Madagascar coast, came last week into the harbor, and that the owner thereof had offered the negroes for sale as slaves, and that they had all been sold to magistrates, ministers, and other people of distinction, in Boston and thereabouts. He said the negroes were principally women and children, and scarcelie alive, by reason of their long voyage and hard fare. He thought it a great scandal to the Colony, and a reproach to the Church, that they should be openlie trafficked, like cattell in the market.—Uncle Rawson said it was not so formerlie. He did remember the case of Capt. Smith and one Kesar, who brought negroes from Guinea thirty years ago. The General Court, urged thereto by Sir Richard Saltonstall and manie of the ministers, passed an order that, for the purpose of "bearing a witness against the heinous sin of man-stealing, justlie abhorred of all good and just men," the negroes should be taken back to their own countrie at the charge of the Colony; which was soon after done. Moreover, the two men, Smith and Kesar, were duly punished.

Here Robert Pike said he would tell of a matter which had fallen under his notice. "Just after the Warre was over," said he, "I chanced to be in the neighborhood of him they call the Baron of Castine, when a messenger came from the Baron, saying that his master, hearing that strangers were in the neighborhood, had sent him to offer us food and shelter, as the night was cold and rainy. We went with him, and were shown into a comfortable room in a wing of the castle, where we found a great fire blazing, and a joint of venison with wheaten loaves on the table. After we had refreshed ourselves, the Baron sent for me, and I was led into a large, fair room, where he was, with Modockawando, who was his father-in-law, and three or four other chiefs of the Indians, together with two of his priests. The Baron, who was a man of goodlie appearance, received me with much courtesie; was glad it was in his power to afford us a shelter. He discoursed about the Warre, which he said had been a sad thing to the Whites as well as the Indians. Whereupon, Modockawando, who had been sitting silent with his friends, rose up and did complain of the whites for holding as slaves sundrie Indian captives, declaring that it did provoke another warre. His own sister's child, he said was thus held in captivitie. He entreated me to see the great chief of our people, (meaning the Governor,) and tell him that the cries of the captives were heard by his young men, and that they were talking of digging up the hatchet which the old men had buried at Casco. I told the old Savage that I did not justify the holding of Indians after the peace, and would do what I could to have them set at libertie, at which he seemed greatlie rejoiced. Since I came back from Castine's countrie, I have urged the giving up the Indians, and manie have been released. The Scriptures themselves do testify, that *he that leadeth into captivitie shall go into captivitie.*'

After the companie had gone, Rebecca bade her young serving girl, whom her father had bought, about a year before of the master of a Scotch vessel, and who had been sold to pay the expense of her passage, to come to her. She asked her if she had aught to complain of in her situation. The poor girl looked surprised, but said she had not. "Are you content to live as a servant?" asked Rebecca. "Would you leave me if you could?" She here fell a weeping, begging her mistress not to speak of her leaving. "But if I should tell you that you are free to go or stay, as you will, would you be glad or sorry?" queried her mistress. The poor girl was silent. "I do not wish you to leave me, Effie," said Rebecca, "but I wish you to know that you are from henceforth free, and that if you serve me hereafter, as I trust you will, it will be in love and good will, and for suitable wages." The bondswoman did not at the first comprehend the design of her mistress, but, on hearing it explained once more, she dropped down on her knees, and, clasping Rebecca, poured forth her thanks in her own dialect:

"Oh, my ain sweet mistress! An' sae ye've made me free. I'm a free lass, free as the birdies. But I'll no leave ye: I'll nae gang frae ye, sa lang as ye'll keep me. The Lord bless your bonnie face and your gude heart!"

"How easie it is to make others happie, and ourselves also!" said my cousin, the tears shining in her eyes.

For the Register.

INFLUENCE OF LIGHT UPON HEALTH.

In an article by W. B. Carpenter M. D., in the May number of Howitt's Journal, there are the following instructive remarks on the Influence of Light upon Health.—

"An annual tendency to bodily deformity exists among children reared in cellars or mines, or in dark and narrow streets; the body rarely acquires its full development under such circumstances; and the mind cannot attain its full vigor. On the other hand all travellers have noticed that a remarkable freedom from deformity exists among those nations that wear but little clothing; and where other circumstances are favorable, it is among such that the person acquires its greatest perfection,—as is seen for instance among the Marquesan islanders. It is well known that in many of the deep vallies of the Alps, into which but very little sunlight finds its way, there are a large number of strangely deformed beings, termed Cretins; most of whom are more or less idiotic, some indeed being the most degraded specimens of the human race that it is possible to conceive. Doubtless in this case other causes are in action besides the want of light, but there seems quite reason enough to believe that it is one of the chief, and probably the most important of all. Again it has been noticed that epidemic diseases rage with greater violence on the dark side of a street, than one whose aspect is sunny.

The most satisfaatory proof of the influence of Light upon human health is perhaps that which is derived from the experience of large buildings, in which the condition of the dwellers in the different parts is on an average very much the same except in this one particular. Thus it has been stated by Sir Andrew Wylie (who was for a long time at the head of the medical staff in the Russian Army) that the cases of disease on the *dark* side of an extensive barrack at St. Petersburgh have been uniformly, for many years, in the proportion of *three to one* of those on the side exposed to a strong light. And in one of the London hospitals, with a long range of frontage looking nearly due north and south, it has been observed that the patients more rapidly recover on the sunny than on the shady side of the building.

The complaint of the Scrofula is well known to be more prevalent in crowded cities than in the open country; in dark and narrow streets than in those which are broad and well ventilated. The condition of the body, in the early stages of the complaint, has such a striking resemblance to that of the plant which is rendered meagre and sickly for want of light, that we can scarcely doubt the action of the same cause in both instances.

Considerations like these ought to be of great weight with every one, who is capable of understanding the simple facts above stated. Daylight, like warmth, is not a *luxury* but *a necessary of life.* For the want of it, though it does not produce consequences as immediately destructive to life, has much share in occasioning those derangements of health, which not only tend to shorten life, but render it miserable while it lasts; and which are not confined to individual, but are transmitted from parent to offspring through successive generations."

A GEOLOGICAL EXCURSION.

Vincit omnia *amor.*—OVID.
.....*hammer.*—HOOD.

Time has been called the test of truth, and some old verities have made him testy enough. Scores of ancient authorities has he exploded like Robert's drops, by a blow upon their tales, but at the same time he has bleached many black-looking stories into white ones, and turned some tremendous bouncers into what the French call *accomplished facts.* Look at the Megatherium or Mastodon, which a century ago even credulity would have scouted, and now we have *Mantell*-pieces of their bones! The headstrong fiction which Mrs. Malaprop treated as a mere allegory on the banks of the Nile, is now the *Iguanodon!* To venture a prophecy, there are more such prodigies to come true. Suppose it a fine morning, Anno Domini 2000, and the royal geologists, with Von Hammer at their head—pioneers, excavators, borers, trappists, grey-wackers, carbonari, field-sparrers, and what not, are marching to have a grand field-day in Tilgate Forest. A good cover has been marked out for a find. Well to work they go; hammer and tongs, mallets and three-men beetles, banging, splitting, digging, shoveling; sighing like paviors, blasting like miners, puffing like a smith's bellows, hot as his forge—dusty as millers—muddy as eels—what with sandstone and gritstone, and pudding-stone, blue clay and brown, marl and bog-earth—now unsextonizing a petrified bachelor's button—now a stone tomtit—now a marble gooseberry bush—now a hap'orth of Barcelona nuts geologised into two pen'orth of marbles—now a couple of Kentish cherries, all stone, turned into Scotch pebbles—and now a fossil red herring with a hard *row* of flint. But these are geological bagatelles!—We want the organic remains of one of Og's bulls, or Gog's hogs—that is, the *Mastodon*—or Magog's pet lizard, that's the *Iguanodon*—or Poly-phemus's elephant, that's the *Megatherium.* So in they go again, with a crash like Thor's Scandinavian hammer, and a touch of the earthquake, and! another and greater *Bony-part* to exhume! Huzza! shouts Field-sparrer, who will spar with any one and give him a stone Hold on, cries one—let go, shouts another—here he comes, says a third—no he don't, says a fourth. Where's his head?—where's his mouth?—where's his caudle? What fatiguing work it is only to look at him, he's so prodigious! There, there now, easy does it! Just hoist a bit—a little, a little more! Pray, pray, pray take care of his lumbar processes, he're very friable. 'Never you fear, zur—if he be FRIABLE, I'll eat un.' Bravo!—there's his cranium—Is that brain, I wonder, or mud? No, 'tis conglomerate. Now for the cervical vertebræ. Stop,—somebody hold his jaw. That's your sort! there's his scapula. Now then, dig, boys, dig into his ribs. Work away lads—you shall have oceans of strong beer and mountains of bread and cheese, when you've got him out. We can't be above a hundred yards from his tail! —Huzza! there's his *femur!* I wish I could shout from here to London. There's his *tarsus!* Work away, my good fellows—never give up; we shall all go down to posterity. It's the first—the first—nobody knows what—that's been discovered in the world. Here, lend me a spade, and I'll help. So I'll tell you what, *we're all Columbuses,* every man Jack of us! but I can't dig—it breaks my back. Never mind: there he is—and his tail with a broad arrow at the end! It's a *Hylæosaurus!* but no—that scapula's a wing—by Saint George, it's a flying dragon. Huzza! shouts Boniface, the landlord of the village Inn that has the St. George and the Dragon as his sign.—Huzza! echoes every Knight of the Garter. Huzza! cries each schoolboy who has read the Seven Champions. Huzza! huzza! roars the Illustrator of Schiller's Hampf mit dem Drachen. Huzza! huzza! huzza! chorus the descendents of Moor of Moor Hall! The legends *are* all true, then! Not a bit of it! cries a stony-hearted Professor of fossil osteology—Look at the teeth, they're *all molar!* he's a *Mylodon!* That creature ate neither sheep, nor oxen, nor children, nor tender virgins, nor hoary pilgrims, nor even geese and turkeys—he lived on—What? what! what! they all exclaimed—Why, on raw potatoes and undressed salads, to be sure!—[Thomas Hood.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS;

A PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAISE.

Gratitude to benefactors is not only a duty, but it is also one of the most beautiful and useful sentiments that can move and animate the heart.

It is our duty, at all suitable times and occasions, gratefully and publicly, to confess our dependence upon, and acknowledge our obligations to, that GREAT BENEFACTOR "in whom we live and move and have our being."

When the fruits of the Earth had ripened, and the harvest had been gathered in, our Pilgrim Fathers annually set apart a day for Thanksgiving and Praise to the God of the harvest and the Author of all their blessings.

In imitation of a custom so ancient and rational, I do, by and with the advice and consent of the Council, appoint THURSDAY, THE THIRTIETH DAY OF NOVEMBER NEXT, to be observed by the people of this Commonwealth, as a day of Public Thanksgiving, Praise and Prayer.

Withdrawing from their places of business and the pursuits of pleasure, let them go to the temples of God, and there with joyful hearts raise the voice of Thanksgiving and Praise to HIM for his goodness and mercies to us during the past year.

In our preparations for the happy family festival, let us remember the poor, upon whose destitute and cheerless homes the sun of prosperity and plenty never shines, and share with them, liberally, the bounties with which our common PARENT shall load our own tables.

In our public assemblies let us, with sincerity and truth, express our thanks to the living GOD, that HE has caused the Earth to yield her fruits in rich abundance, and rewarded the toils of the husbandman with a plentiful harvest;

That the laborer has eat the bread he has earned, in peace;

That the mechanic, the manufacturer, the merchant, and the mariner, have been left to choose their own pursuits, and been protected and prospered in their avocations;

That general health has prevailed throughout our State, and that the desolating scourge, which, within the last twenty years has travelled round the globe, carrying woe and death in its train, though it is again advancing over the earth, has not as yet reached our healthful shores;

That among our own citizens, a new impulse has been given to that beneficent system of popular Education which was established by our fathers, and that our Colleges and High Seminaries of Learning are in a state of unusual prosperity, and are diffusing their influences and benefits among the rising generations;

That the Ministers and Professors of Religion, bearing different names, by the mutual interchange of kindness, the manifestation of Christian Charity towards each other, and by a cordial and earnest co-operation in the support and diffusion of the cardinal doctrines of the Holy Scriptures, furnish higher evidence that they are the true disciples and followers of that divine Master, who was "meek and lowly of heart," and who "gave his life a ransom" for a guilty world;

That peace has been restored between this and a neighboring Republic, that the clangor of war has ceased in our land, and our hostile hoofs no longer trample upon foreign soil;

That liberty, rational, constitutional liberty, civil and religious, and self-government, with all their countless blessings, are, by His good providence, still continued to us as citizens of this free Commonwealth;

And that this union of the great family of States, into one Republic, the work of a wise patriotic generation of men who have passed away, the glory of this continent and the admiration of the world, exists in the vigor and beauty of youth.

But whilst with devout gratitude to our FATHER in Heaven, we recount these blessings, we should remember, with deep humility, that they are mercies flowing from his goodness, and not the reward of our own merits.

Conscious of our unworthiness as sinners, let us, by sincere repentance, and faith in HIS SON, invoke HIS gracious pardon, and interest HIM to bestow upon us those spiritual endowments, which are precious beyond all the treasures of earth;

Let us pray that HE will continue to us those civil and religious institutions which we have so long enjoyed;

That He will enable us hereafter so to discharge our individual and social duties as to render us more deserving of HIS favor.

That HE will direct the public functionaries of this great Union, and of all the States, in the paths of moderation, justice, and humanity; and inspire the people with a love of truth, liberty, and religion.

That HE will vouchsafe His aid to our fellowmen in the old world, who are struggling to throw off the oppression of ages, and "to regain their long-lost rights."

That He will in our own country arrest the further extension of Slavery, and open the way in His wise providence for the extinction of an institution, alike repugnant to the rights of humanity, and to that just rule of conduct laid down by the SON of GOD, binding upon all men, everywhere, of "doing unto others, as we would that others should do unto us."

And, finally, that HE will give success to the instrumentalities now in operation, for diffusing the light and knowledge of Christianity over the face of the whole earth.

Given at the Council Chamber, in Boston, this sixth day of October, in the year of our Lord one thousand eight hundred and forty-eight, and of the Independence of the United States of America the seventy-third.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

WILLIAM B. CALHOUN, *Secretary.*

God save the Commonwealth of Massachusetts.

CARPETS.

THE SUBSCRIBER IS NOW RECEIVING A LARGE STOCK OF NEW CARPETING FOR THE

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Embracing a GREAT VARIETY of Styles and Prices, in INGRAIN, THREE-PLY, BRUSSELS, TAPESTRY, and STAIR CARPETING and RODS, BOCKING, RUGS and MATS,

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